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On the Threshold of a New Order?

THE advent of new ideas and the inauguration of new systems, political or economic—they frequently go hand in hand—inevitably result in crises, a clash of contradictory ideals. While the storm is at its height, men seem unable to observe Spinoza's wise counsel: Not to deride, not to bewail, but to understand. A hundred years ago the representatives of the old order of things were incapable of realizing the folly of opposing the ideas the French Revolution had set free with the means of a thoroughly discredited royal absolutism. Their adversaries, the liberal minded bourgeoisie, employing a swarm of intellectuals of a kind and a class of men, previously unknown in post-Roman society, politicians, were victorious on the entire front: their philosophy of life as well as the social, political and economic doctrines best suited to their interests prevailed, but with disastrous results for the masses.

Constitutions and the enjoyment of liberty, equality and the franchise could not long hide from the members of what soon came to be known as the working class the fact that it is economic power mattered most in the new scheme of things. The toilers realized, for instance, that economic liberty favored beyond others capital and those prepared to make unscrupulous use of it and their talent to promote their economic interests. Long ago, therefore, the opposition to the abuses of the liberal system took shape. As was to be expected, those enjoying the advantages of the situation were found as unwilling to recognize the need of a reformation as were the reactionary statesmen and rulers of the early 19th century to grant to the people political reforms of a democratic nature. The beneficiaries of the political and economic order which resulted from the philosophy of the 18th century, now, on their part, loathe the totalitarian State to an extent not outdone by the loathing for the new republican form of government, fostered in the royal chanceries at Naples, Madrid, Vienna, and Berlin during the decades of reaction after the Congress of Vienna. Mussolini is as much of a thorn in the side of the men who now claim to defend democracy as the fierce Italian protago-

nist of republicanism, Mazzini, was to the defenders of royal absolutism in their day. Mazzini fled to London, the sanctuary of political and economic Liberalism, while Mussolini, were he driven out of Italy, would be forced to seek refuge in one of the totalitarian States now existing, provided the one to which he could or would flee possessed the power to protect him against his enemies. On the other hand, Dr. Salazar and Portugal's corporative system—which must not be confounded with that of the totalitarian State, although it too opposes the existing political and economic order—are merely derided as were the new South American republics and their leaders in the days of Bolivar.

So much is certain, the members of the ruling caste have been unwilling to inaugurate reforms of a fundamental nature, although the shortcomings and sins of the liberal system have been pointed out from the time of Edmund Burke onward to the present. Moreover, the handwriting on the wall has repeatedly announced economic Liberalism had been weighed and found wanting. Hiding behind not the substance of but the phrase democracy, they are now repeating the mistakes of the reactionary monarchists of a hundred years ago and, as history will undoubtedly prove, making matters worse confounded. Belated concessions have never yet put a stop to ideas inaugurated by means of a successful revolution.

The Fascist revolution is undoubtedly one of the most astonishing phenomena in modern history. While both the conservative and reactionary elements feared the Red spectre alone, Fascists revolted against Marx on the one hand and the ideology of the 18th and 19th century on the other. But in doing so they merely focused the criticism voiced by others on conditions existing in the Italy they knew. The Fascists were, for instance, by no means the first to deny that "the majority, by the simple fact that it is a majority," to quote Benito Mussolini, "can direct human society." Nor did the Fascists originate the denial that "numbers alone can not govern by means of a periodical consultation."¹ Long before Fascism attacked the parliamentary system in Italy, equal and universal suffrage had been de-

¹ Mussolini, *The Political and Social Doctrine of Fascism*. London, 1933, p. 14.

clared a folly. William Samuel Lilly but sums up the opinion of a large number of thoughtful men of various nations in the statement: "In the prevailing system of political atomism, which gives every man an equal share of political power, only one element of the social organism is represented, and that by no means the most important: *C'est l'élément confus et avengle: c'est l'nombre*,"²) Lilly does not hesitate to declare that in present day Democracy "all the most vital forces of society are virtually ostracised." Adopting Mills' phrase of the "falsely called democracy," this Catholic author gives expression to the opinion that "in these days, all men are reckoned equivalent, whatever their capacity or incapacity, and are entitled to the same influence in the government." But thus to dispense equality "to equals and inequals," Lilly thought, "is to found public order upon a lie."³) Mussolini's statement: "Fascism denies, in democracy, the absurd conventional untruth of political equality dressed out in the garb of collective irresponsibility . . ." appears, therefore, a mere elaboration of the opinions expressed by various writers almost from the inauguration of the liberal political ideology and the beginning of the era now drawing to a close.

The knowledge of this critical attitude toward modern democracy is necessary to an understanding both of the totalitarian system and the proposed corporative society. The men opposed to parliamentarism, at least as a panacea, felt constrained, of course, to offer an alternative to the political system they condemned. With Renan they were convinced that the term 'democracy' may be interpreted in various ways. There was no thought of a return to an absolutistic régime, or of robbing the people of the prerogative of expressing their will freely by means of a representative nature. The opponents of "falsely called democracy" were merely agreed that "universal inorganic suffrage" and a parliament did not guarantee either to society or the masses a government truly solicitous of their needs. Writing in 1921, G. R. Sterling Taylor asserted in his book on "Guild Politics": "History has taught us that a wide franchise is not an infallible foundation for a free people. The United States of America have long had most of the mechanical machinery of political freedom; and the practical result has been that this great Republic is controlled as in a vice by a small gang of trust owners and political bosses."⁴) Mussolini expresses the same thought regarding the ineffectiveness of the suffrage system even more trenchantly in these words: "The democratic régime may be defined as from time to time giving the people the illusion of sovereignty, while

the real effective sovereignty lies in the hands of other concealed and irresponsible forces."⁵) The author of the chapter "Democracy and Current Theory" contributed to the volume on "The Real Democracy," R. W. T. Cox, unhesitatingly declares: "England is not a Democracy, those who profess Democracy either do not understand what it means or do not so care for it as to strive for its being effective." In proof of his contention, Mr. Cox quotes the former leader of the British Labor Party, the late Mr. Ramsay MacDonald saying in his book "Socialism and Government": "It is the task of the statesman who knows how far expressed desire is not real desire, who understands how he is to speak for what is in the heart but not on the lips of the people, and who, without mandates, and even against mandates, does what the people really want."⁶)

Did not Woodrow Wilson adopt this very policy early in 1917, although he had appealed to the people to renew his presidential mandate on the plea of having kept the Nation out of war? In his case we may say, what Mr. Cox expresses in view of Ramsay MacDonald's theory: "This, of course, is not Democracy, though it may be a passable counsel of despair. But even if Mr. MacDonald despairs of Democracy, he must recognize how infinitely dangerous this theory is. It would have no argument against the worst of tyrants, for it permits anyone who happens to get power to claim whatever he chooses to do is just what the people really want, if they only knew it."

The shortcomings of parliamentary Democracy are indeed glaring. To a far greater extent, however, in countries on which this system has been imposed by political doctrinaires and reformers. We were not greatly surprised, therefore, to discover Victor Hehn, a liberal and anti-clerical, referred to sometimes as "the last humanist" because of his classical learning, should have stated sixty years ago: "It is useless to deny the truth that the parliamentary régime has not exercised a salutary influence on Italy. So long as it was a question of creating Italy and to direct the nation's thought toward this single aim, the speaker's platform at Turin [where Italy's first Parliament had been established] and the press were welcome allies, because of the polemic and propagandistic power possessed by both and the influence they are able to exercise. But since then, constitutionalism has hampered rather than promoted the political welfare of Italy."⁷) The Italian Parliament retained its ability to debate and quarrel and intrigue to the last; it continued its prolonged "gabfest," to use a word coined by an American journalist, in the face of a strife-torn nation striving to recover from the terrible results of prolonged war. The red Hydra

²) "The element of confusion and blindness."

³) *Idola Fori*, London, 1911, pp. 37-38.

⁴) *A Practical Program for the Labour Party and the Co-operators*. London, 1921, p. 114.

⁵) Mussolini, op. cit., p. 14.

⁶) Loc. cit, London and N. Y., 1913, p. 97.

⁷) *Italien*. 2d Appendix, 1878. Berlin, 4. ed., 1892, pp. 279-80.

was doing more than merely raising its terrible heads and making ready to strike. It was now Fascism came to the front while in distracted Portugal the régime inaugurated by Dr. Salazar introduced the corporative system. The well informed Freppel Cotta briefly outlines the circumstances that led up to a new order of things in that country as follows: "Ever since 1826, when the Constitutional Charter was promulgated changing the monarchy from absolute into constitutional, Portugal had been in a perpetual state of unrest. A political system had been grafted onto the country which was as yet unprepared, untrained and unfit for Democracy." The country became a prey to politicians; matters became worse after the advent of the republic in 1910. "The President of the Republic," Cotta writes, "had neither power nor stability; the Parliament presented permanently a spectacle of conflicting interests, of tumult, of legislative incapacity and of obstructionism, thereby scandalizing the country and leading it almost to despair; the ministries, of which there was, in the average, one in about every four months, could not govern even if they would; there was an insurrection in about every six months."⁸)

The world today is face to face with the advent of a new order of things: political and economic. Since the French Revolution the bourgeoisie has exercised the power it wrested from the two estates against which it had led the people. But "a secret logic rules in human affairs, in virtue of which deeds often produce effects most alien from the minds of the doer." The members of this class refuse, however, to recognize their choice at present lies between a totalitarian State on the one hand and the corporative society on the other. The old order of things, created by them in the image of the ideas of the 18th century, has run its course. Those who would bury it no longer stand before the door, they have crossed the threshold.

F. P. KENKEL

I am a convinced believer in Democracy, yet it would be foolish, perhaps fatal, to the very survival of Democracy to ignore the stupendous achievements realized under other forms of government.

HON. ANTHONY EDEN

A good government implies two things: first, fidelity to the object of Government, which is the happiness of the people; secondly, knowledge of the means by which that object can be best attained. Some governments are deficient in both these qualities; most governments are deficient in the first. I scruple not to assert, that in American Governments too little attention has been paid to the last.

JAMES MADISON

⁸) Economic Planning in Corporative Portugal. London, 1937, p. 1.

Do Primitives Fill a Gap in History?

I.

FATHER Wilhelm Schmidt, whose major theory is discussed below, needs little introduction to the Catholic student of anthropology and social affairs. Yet a brief discussion of him and his theories may not be amiss. Born in 1868, he was educated at the Universities of Berlin and Vienna, entering the missionary congregation of the *Societas Verbi Divini* in 1889. Following his ordination he became professor of ethnology and languages at the University of Vienna, a position he still holds. In 1906 he founded the internationally recognized anthropological journal *Anthropos*, and from this time onwards his name has been of importance in anthropological circles. During the World War he was chaplain in the Austrian-Hungarian army. In 1927 he was made director of the Pontifical Missionary Museum and Ethnological Collection in Rome. He has traveled considerably, particularly in the United States, and has directed expeditions undertaken by members of his missionary society to the Pygmies in the Philippines, in Malacca, Ruanda, the Boehimans and elsewhere—expeditions said to be financed chiefly by Pope Pius XI. That the work of Father Schmidt and the Austrian historical-diffusionist school has been frequently misrepresented and not understood is probably due not only to the fact that most of the writings of Father Schmidt and his confrères have been in the German tongue, but also because, as the chief mouthpiece of the school, he has not always expressed the main outline of his theory with complete clarity.

A study of the anthropological and sociological theories of Wilhelm Schmidt will not only open up a fascinating field for further study,¹) but they will give the student of social theories a worth while criterion by which to criticize the statements of others regarding the origins of social institutions from the time of man's advent upon the earth.

When Schmidt first became interested in ethnology and primitive culture, the theories of the unilateral evolutionists were already being criticized. Ratzel had insisted from 1887 onwards that even the most primitive of present-day tribes had a long history behind them. He insisted, too, that the culture of each people was, in general, borrowed; that it was not an original growth which, as a result of human nature, had developed independently in essentially the same manner as the culture of other peoples. Frobenius, in 1898 and the following years, developed Ratzel's investigations and, comparing Melanesian culture with some of the West African, invented the idea of culture

¹) See the present author's *Social Origins* (Sheed & Ward, 1936) for a further introduction to the subject, including a selected list of readings.

cycles by showing that whole organized systems of culture had migrated from earlier centers. From 1890 until his death in 1912, Andrew Lang opposed the animistic theory of the origin of religion, and pointed to the existence of "high gods" among the primitives.²⁾ From 1904 Ankerman and Graebner, equipping the anthropology museum in Berlin with materials from Oceania and Africa respectively, came to the conclusion that these regions were culturally connected. After the publication of Graebner's *Methode der Ethnologie* in 1911, Schmidt became a follower of this scholar. His development of Graebner's theory now follows.³⁾

Schmidt regards ethnology as "a science which has for its object the development of the soul and, as a result of the activities of the soul, the outer activities of man in the form of folk-life."⁴⁾ He fails to see why so much time and effort should be expended on the examination of the life of present-day primitives unless the study has a "deeper significance and higher importance."⁵⁾ He would give ethnology this significance and importance by his theory that the prehistoric development of our social institutions can be *scientifically* known by an examination of primitive culture. Though Schmidt thus believes that there is truth in the fact that certain backward races indicate the culture of primaeval times, he does not fall into the error of the unilateral progressive evolutionists, who decided that a tribe was "primitive" because its manner of life fitted into a preconceived theory, without any examination of the ethnological age and the historical evolution of the particular culture evidence concerned.

Because of the essential mental and physical unity of the human race, and the limitations and slowness of man's inventive power, Schmidt definitely postulates that wherever we meet groups of men today they must have migrated and brought their culture from somewhere

else.⁶⁾ Although in earlier writings, particularly his *Stellung der Pygmaenvölker* (1910), he thought that all men were descended from African Pygmy stock, he later followed the more widely accepted theory of origin in the Near East.

Postulating, therefore, the monogenesis of the human race, Schmidt shows how groups of men wandered off and took with them their original culture—not isolated cultural elements such as the unilateral evolutionists examined, but a whole cluster of culture traits, both of the material and spiritual kind. "Not only single cultural elements but also whole cultural complexes, organic cultural unities (Kulturkreise) may migrate: cultural unities which organically satisfy all human needs, economic, social, political, aesthetic, ethical, and religious, every one pervaded and sustained by a mentality *sui generis* which marks all the single elements of this culture with its characteristic stamp."⁷⁾ The culture of each group would necessarily change, as different countries, with different climates and different plant and animal life would be encountered. Schmidt recognizes also that an inner development would take place within each group, for he writes: "every human soul and every tribe, is a center of interior forces and faculties, which is more than the sum of the influences exercised upon it, and this center of forces also goes through a development in these migrations . . . The deeper study of the spirit and mentality of each culture makes it manifest that the proper nature of culture is non-material. There is no cultural element and object, not even that of the so-called material culture, which has not been seized upon by the spirit and shaped by it practically, aesthetically, and symbolically."⁸⁾

Schmidt's first task, therefore, is to trace the historical connection of the many more or less distinct and primitive culture areas ("organic cultural unities") in the world. Taking each fairly well-pronounced culture area in turn, he carefully examines the physical characteristics of the people, and all material, social, ethical and religious criteria, as also oral traditions (legends), travelers' tales, the monographs of professional ethnographers—checking, testing,

Sprachenkreise der Erde, Heidelberg, 1926; *Rasse und Volk*, Munich, 1927; *Handbuch der vergleichenden Religionsgeschichte*, Munster, 1930; *Liebe, Ehe, Familie*, Vienna, 1931; *The Origin and Growth of Religion*, London, 1931; *High Gods in North America*, Oxford, 1933; "Primitive Man," *European Civilization*, Vol. I, ed. Eyre, Oxford, 1934; *The Religion of Earliest Man*, pamphlet, London, 1934; *The Religion of Later Primitive Peoples*, pamphlet, London, 1934.

4) Schmidt & Koppers, *Völker und Kulturen*, p. 25. By the term "soul," Schmidt here means the vital part of man which comprises his memory, his understanding, and his will.

5) Schmidt, *High Gods in North America*, p. 9.

6) *Ibid.*, p. 7.

7) *Ibid.*, p. 8.

8) *Ibid.*, pp. 7-8.

²⁾ Schmidt's indebtedness to Lang is expressed in *High Gods in North America*, p. 1: "I cannot forget that my labors in the field of Comparative Religion are nothing but a continuation of certain parts of the work of the great Scottish scholar, Andrew Lang. In 1910 I had the great pleasure of meeting him in London. In 1912 he died. It was in that year that the first volume of my *Ursprung der Gottesidee* appeared, carrying forward what he had so strenuously begun."

³⁾ For a discussion of Graebner's and Schmidt's theories, see especially C. Kluckhohn, "Some Reflections on the Method and Theory of the Kulturkreislehre," *American Anthropologist*, n.s. XXXVIII, 1936, pp. 157-196.

The complete works of Wilhelm Schmidt are given in the *Festschrift* published in his honor in 1931. Apart from numerous articles and reviews, his most important works are:

Die Stellung der Pygmaenwölker in der Entwicklungsgeschichte der Menschen, Stuttgart, 1910; *Der Ursprung der Gottesidee*, 6 vols., 1912-1936; *L'Origine de l'idée de Dieu*, Paris, 1911; *Die Gliederung der australischen Sprachung*, Vienna, 1912; (jointly with W. Koppers) *Völker und Kulturen*, Regensburg, 1924, being Vol. III, of the 4-vol. work: *Der Mensch aller Zeiten; Die Sprachfamilien und*

and controlling all direct and indirect sources of every kind. As a result of this work two or more culture areas in different parts of the world may show such striking similarities that their origin from a single source is almost certain, although tests or criteria are used to make sure that the resemblances between any two groups are not merely accidental coincidences.⁹⁾ These criteria are amplified by Schmidt as follows:

First, the *criterion of form*. Care must be taken that a resemblance between two cultural traits is not due to such causes as to the same kind of material being available for tools and weapons, but is in the nature as well as in the purpose of the object in question.¹⁰⁾

Second, the very important *criterion of quantity*, by which several kinds of resemblances must be found in the cases examined.

Third, the *criterion of continuity*. The possibility of former continuous contact must also be proved. By this is meant that since culture must have spread over long distances, there must be some trace of it in intervening regions, because before the days of books, radios and the like, *actio in distans* was impossible.

Fourth, the *criterion of the degree of relationship*. Since actually now, long distances exist between culture-areas, one must try to find vestiges and surviving traces of connection. Schmidt thinks that "if we find that the resemblances between these detached groups and the races of the now separated main areas become closer and more numerous the nearer we come to their borders, this gives us a proof that the resemblances have not risen accidentally and independently, but owe their origin and persistence to a common historical connection with the main areas."¹¹⁾

Schmidt concludes that by these methods we can determine historical connections in a thoroughly objective way and without any subjective

conjectures or mere theorizing. But his work does not end here. As he points out,¹²⁾ spatial connections are still more complicated by the time factor, and we must attempt to trace the *age* of the cultures of mankind. Prehistoric remains give us "meagre remnants only of the material culture; of the non-material side of culture, its social forms, its ethical and religious life, they tell us hardly anything."¹³⁾ Schmidt claims that his historical method enables us to show the successive order and relative age of the different spheres of civilization in various parts of the world, not in the haphazard way of the unilateral evolutionists, but with scientific precision and accuracy. An attempt is made, therefore, to determine the earliest stage of the culture history of mankind, and in what order and succession other cultures are connected with it, in times as well as in space.

The oldest culture is, of course, that which has remained most stagnant, and most closely approximates the original culture pattern of man in his early Asiatic home. Various criteria are examined to determine whether a tribe may be said to be ethnologically older than others, of which we may here mention two of the most important:

First, the geographical position. The successors of the earliest of migrant races are probably to be found in remote corners of the earth, and in inaccessible places, such as islands, deserts, primeval forests, and mountainous country difficult of access, where no trace of an earlier population is to be found.

The other criterion of an ethnologically old culture is simplicity of cultural life, both economic and social—an absence of pottery, weaving, metallurgy, fixed dwelling; a lack of agriculture, cattle-breeding, higher hunting, totemism, mother-right, and the divided family.

Two rules which Schmidt has drawn up may also be of interest to the reader: "(1) a stage or sphere of civilization that appears to be the earliest in every region of the world in which we find it must be considered to represent what is absolutely the earliest known form of culture for the human race; and (2) a cultural sphere that divides another or is superimposed upon it did not originate in that area where this penetration or superimposition is now to be found."¹⁴⁾

After examining many tribes throughout the world, Schmidt sees human culture as a connected whole—a structure on the primeval basis, and he sets out a series of stages: the primitive stage, which he thinks is the nearest approximation of man's culture at the first human habitation of the earth in Asia; the primary, secondary, and tertiary stages. Each

9) Schmidt, "Primitive Man," *European Civilization*, I, p. 19. "It is by a carefully poised and delicately detailed application of certain criteria (those of quality, or form, or quantity, of continuity and others) that the historical method endeavors to establish the relation of cultures in space. It does not see any obstacle in the way of establishing such relations in like manner over great distances and in the case of discontinuous diffusion, because we are absolutely sure that migrations from great distances really took place in innumerable instances, though no connecting links now exist. To establish such relations in these more difficult cases it is necessary only to apply these criteria with the utmost degree of accuracy and precaution." (*High Gods in North America*, pp. 7-8).

10) This criterion is of particular importance, for similar objects may be used culturally for very different purposes, e. g., the bow and arrow, which is used for fishing by the Samoans, for hunting and war by the Iroquois, for the ceremonial adoption of a child by the Toda. It is to be noted that the Graebner-Schmidt school has not always been careful to recognize these use-distinctions; yet similarity of form in many particulars is, of course, an important criterion of former cultural connection.

11) Schmidt, "Primitive Man," *European Civilization*, I., p. 20.

12) Schmidt, *High Gods in North America*, p. 8.

13) *Ibid.*, p. 9.

14) Schmidt, "Primitive Man," *European Civilization*, I., p. 23.

of these stages has subdivisions, so that at first glance the results of Schmidt's researches seem to provide an even more elaborate scheme than the unilateral evolutionists. It may be said, however, that he differs entirely from the evolutionists. He emphasizes that progress from one stage to another is due more to psychological causes than outside influence, that it is by no means predictable, and can in no way be designated *a priori* with any precision.

He shows that: "Some of the Primitive culture races developed into the higher grade of Totemistic hunters, others into tribes of herdsmen and shepherds, and others again into the lower grade of tillers of the soil, and each and all of these special kinds of Primary culture may have developed for hundreds of thousands of years independently in their particular way of life. It was later that any one form of culture would adopt elements from one or both of the others by contact and fusion, which would of course vary with the relative degree of vigor in the races thus mutually influencing each other. This would be true also of the Secondary cultures."¹⁵) Schmidt's studies of the primitives also differs *in toto* from the evolutionists, for whereas they make primitive man prelogical, and often derive religion from magic and other irrational forms, Schmidt says that primitive peoples "show nothing at all, or very little of the irrationalism, oddities or disorders out of which older schools of human culture tried gradually to develop."¹⁶)

Nor does Schmidt think that he has found the *original* culture of mankind.¹⁷) Regarding primitive religions he wants us to note, too, that if they have not developed, then they must have undergone a fossilization and loss of inner vitality which would be especially fatal to anything so essentially spiritual as religion, so that primitive religion in no way exemplifies the warmth and richness of the early religion of mankind.¹⁸) On the other hand, he says that later religions may have preserved some elements which originated at the beginning, and have retained these, more or less faithfully, in their old form. He impresses upon the reader, however, that an observation of modern day primitive religions can in no way give us an idea of primitive religion proper,¹⁹) although he shows that "we do come a step nearer this ultimate form if we work out the common element in these primitive religions and put the results together into a living synthesis."²⁰) As he says of the Pygmies, whom he still regards as "perhaps the oldest branch of man's family tree," they "took with them in their special de-

velopment, the element formed by the humanity of that time, preserved them in their isolation, but *naturally developed besides elements peculiar to themselves.*"²¹)

Having outlined briefly his method, it remains now for us to show how Father Schmidt has reconstructed prehistoric culture from the scientific examination of the culture of today's primitive tribes. This we shall attempt in Part Two of this treatise.

EVA J. ROSS, Ph.D.

The Stewardship of Property

(Concluded)

OWNERS of superfluous goods are often blind to their own welfare, for unless private property works for the common good, those who are in distress turn to the State for aid. Few people seem to realize that if they fail socially in any serious matter the State cannot afford long to overlook their failure. And when the failure is as radical as that of private property, no Government can afford long to ignore it. The result is that the State more and more encroaches upon the field of private enterprise. Indeed there is little option for a Government faced with widespread distress. There is no option for private owners. These articles have discussed objections to almsgiving and have pointed out that property owners must again become responsible to the common good for the use of their properties. The option to this, to making men realize their duties in practice is to have the State steadily eat into property. Once private property refuses duty, distress increases and cannot be ignored. The point here is that when a Government takes notice of distress it takes notice also of property, for from property comes the relief of distress. First in the form of taxation the Government begins to lay its hands on property, and then step by step the men of property lose their freedom.

At the risk of being misunderstood and of being accused of appealing to the selfishness of men, we insist that unless property does its duty of relieving distress, unless, that is, in the words of St. Thomas, property is common as to use in that it serves the common good, it is in a condition of considerable peril. We may even go so far as to assert that the position is that either private owners fulfill their duty as stewards of God or that the State will do a work that is not its own. If property is wise it will give excellent service to the common good.

The Catholic teaching of almsgiving is that of a practical obligation arising out of the stewardship of property; as such it was set out by the Scholastics. It was moreover offered as a solution of a difficulty that

¹⁵) *Ibid.*, p. 28; cf. also Schmidt, *Der Ursprung der Gottesidee*, Vol. I, 2nd. ed., p. 764.

¹⁶) Schmidt & Koppers, *Völker und Kulturen*, p. 223.

¹⁷) Schmidt, "Primitive Man," *European Civilization*, I, p. 28.

¹⁸) Schmidt, *The Origin and Growth of Religion*, p. 255.

¹⁹) *Ibid.*, p. 256.

²⁰) *Ibid.*

²¹) Schmidt, *High Gods in North America*, p. 136.

arises out of the inequalities that are necessarily involved in any system that is truly social in character. This difficulty, we must remark, is the fault not of holding property in private as to ownership, but is due to the frailty of human nature. Private property, therefore, as a systematic social institution does not guarantee the exact solution of all difficulties involved in material needs. It should not do so, for to do so would be to guarantee that it is unfit for human beings. That is one of the most important errors of today—to seek for a perfect solution for our social troubles or to demand that some system of government be adopted which will guarantee a precise and exact answer for any social problem. For such is not possible, not because in theory we cannot find the true principles of social life and cannot determine the application of them, but because men are men and will, owing to malice, greed, lust for power or some other fault, fail to behave themselves. Moreover and even more important, any system which is faithful to human nature will leave not a little to the judgment of the individual. A system that would not do so would simply reduce men to slavery and would leave them no room in which to act on their own responsibility. But when men do act on their own responsibility they make mistakes, and we must realize that it is better to have men make mistakes for which there will be compensating arrangements than to have them tied slavishly to a rigid system which is really the denial of their nature. Human nature is such that anything with which men are concerned in their practical everyday conduct, cannot be perfectly balanced and exact in every detail.

To protest, therefore, against private property, in the Christian sense, against stewardship and almsgiving as not promising precise solution for all human material problems is to protest against that which should be praised. Almsgiving is in true harmony with human nature, and more may not or should not be claimed for it. It is therefore a matter of regret that with reference to almsgiving Father P. McDowell says: "It must be admitted that the attempt made by the Scholastics to define the practical duties of property does not really solve the problem. The standards they suggest are vague and indeterminate. They leave so much to circumstances and to individual judgment."¹) As our past paragraph indicates, this complaint of Father McDowell is really to the credit of the solution which the Scholastics offered. For the problem is obviously one of varying circumstances and of individual judgments. To offer a cast iron and rigid solution would be absurd. For in practice the problem can be settled only by individual appreciation and amid changing circumstances, and any solution designed to guide the individual must be

such as to allow for varying conditions and for human appreciation. The doctrine of almsgiving admirably fills the bill.

Father McDowell has some idea that this is so, for he continues: "Yet could more reasonably be expected. Except in extraordinary cases wealth and poverty are necessarily relative, varying with the individual, the family, the environment, the standard of living and a host of other factors. The Scholastics did not try to estimate these, for the infinite potentialities of human life could never be confined to any system. But they did give some help. They indicated a method of approaching the problem. They suggested principles which would be helpful when a practical case arose. Further than that they did not go and could not go for their own good sense forbade them."

This, however, is to damn with faint praise. The Scholastics did not merely "give some help": they provided the necessary and sufficient aid required by men for this problem. The Scholastics did not merely indicate "the method of approaching the problem": they stated most plainly the method by which the problem as it appeared from day to day in practical life must be answered. The Scholastics did not merely suggest "principles which would be helpful when a practical case arose": they gave the principles essentially necessary for the control of human conduct if private property is to operate for the common good.

The Scholastics dealt with man as he is, a being endowed with intelligence and free will, a being who must live, if he is to live a decent human life, as one who is independent and yet responsible for his actions. They did not, therefore, try to chain men to iron bound laws of property within which human responsibility had no play; for property is not really property, except for the materialist, until it is in relation to the human mind. To that mind the Scholastics left the final and practical decisions which would solve the difficulties that attend private property; and in doing so they were extremely wise.

There is, on the face of the problem, no other stand to take towards private property which must accept stewardship or gradually perish. We may say that today private property in the Christian meaning of the term has disappeared, because the people are not the possessors of property on which they live and because in the case of property that is in private as opposed to public hands there is simply no recognition of the responsibility of stewardship. Whenever man leaves God he makes havoc of what is his own. Man without God is but a beast, an intelligent and shrewd beast with great capacity for evil. With God man becomes the intelligent, free agent who is responsible for carrying out the will of God. That is, man becomes the steward of God. One of the mistakes, so easy for men to make, which

¹) McDowell, P. "The Church and Economics," p. 90.

must be avoided, is the attempt to examine the law of God to discover the minimum to which men are obliged when they own property; let men rest on their rights with the idea that they will do their duty only in so far as they are actually gravely bound, and it is certain that in actual life they will end in not doing their duty even in the minimum.

One very serious consideration should stir the mind and heart of every property holder: it is Catholic teaching that all men have the right to private ownership, that each man is born with that right as a gift of nature. What, then, would be the position if even the majority of men today demanded the practical means for the exercise of that natural right? In the face of such a demand society would either have to refuse, and thus commit serious injustice, or would have to persuade the men to accept some compensation for not exercising their right. The property holder does not realize that when society is organized in such a manner that a fair number of men will be required to live not upon their own holdings but upon work, a consequence is that they who do exercise their natural right are bound in justice to administer their properties for the common good. On no other condition is it right to ask men or to expect them to forego the exercise of a right which nature gave them.

Nature does not give men rights in order that they shall not exercise them; then when a great number of men do not live in harmony with their rights from nature, the only excuse for such a condition is that by so living they assist others to keep the natural law. But since there can never be any such excuse for anything like the majority of men, the present position is false. That some considerable number may be required to forego the exercise of their right to property in their own name, property, that is, beyond the possession of their homes, may well be the case in consideration of a complex and highly civilized condition of social life; but one consequence of that is that the owners of property shall guarantee that property does its true work for the common good. If some men ask others, for the sake of the common weal, to forfeit the exercise of a common natural right, it must be on the condition that they who do wield their natural rights will wield them faithfully. But property is not rightly used unless it serves the common good of all: and property cannot serve the common good of all unless men are faithful to the principle of stewardship. For unless private property be held in private ownership and worked as the possession of men rather than of the State, it will not truly serve our social needs. Of that Christians are mainly convinced. They have held fast to the truth that property must be held in private ownership, not all of it, but all of certain kinds of it; yet they have abandoned a most important part of the doctrine of private property.

Our people must be convinced that property that is only private and nothing else is not worthy of a Christian, is even most dangerous for the common good, if only because by refusing duty it paves the way for Communism; it is also most evil because it leads Christians to live faithless to the law of Christ. The present Holy Father speaks most plainly of the scandal given by Christians with their property, their wealth and riches—one great cause of that scandal is the fact that while they fulfill one part of the law of property and hold it private as to ownership, they do not fulfill the other and even more important part of the law, they do not make their property serve the common good. They will readily tell you that the Angelic Doctor and Leo XIII uphold privacy of ownership, but they do not even know that St. Thomas taught so plainly that that privacy of ownership is conditioned by the duty that binds the private owner to labor for the common good and commands him to render his property useful for others besides himself. They have forgotten, if ever they have heard, the doctrine of stewardship, they hold that almsgiving is simply a matter of charity in which they may please themselves. The result is that property today is in peril. The lesson is that Christian owners of property shall begin as far as reasonably they can to fulfill the law of their possessions.

REV. J. A. HIGGINS, S.M.
Wellington, New Zealand

WARDER'S REVIEW

Capitalistic Exploitation of Natives

ONE of the saddest chapters in modern history will deal with the effect of capitalism on Native populations forced or enticed to labor on plantations, in mines and factories operated for the benefit of European stockholders. It seems Dr. Ray E. Phillips has now added considerably to our knowledge of this subject in his book "The Bantu in the City: A Study of Cultural Adjustment of the Witwatersrand." According to the *South African Journal of Economics*,

"the picture of urban Native life given on this broad canvas presents in its totality something drab, something disturbing, and inevitably something as shocking as a Hogarth drawing. The main burden of Dr. Phillips' argument is that the urban Native, torn from the context of tribal life and, faced with the unfamiliar temptations, wants and decisions of city life, is unable in the conditions to lead a decent, orderly civilized life."¹)

The bearing income exerts on the welfare of those members of the Bantu race drawn into the vortex of modern life immediately becomes apparent. Dr. Phillips shows that the level of wages is such that, after meeting the charges of rent and transport, the balance is usually too small to allow a Native to provide adequately

¹) Loc. cit., Sept., 1938, p. 323.

for his family's bodily needs. Usually the result is malnutrition, but often the desperate effort to make ends meet leads to criminal or immoral activity. The effect on the young is especially detrimental. The rate of infant mortality among these Natives is appallingly high (e. g., for 1936-37 it was for Germiston 557 per 1000 live births), while of those who survive a large number find their way into the courts.

And thus the dreadful story continues, a mere repetition of what for almost a hundred and fifty years has been the experience of all peoples, wherever industry has flourished and capital has prospered, because it observed the fundamental rule of capitalism, to pay the lowest wages possible and charge the highest possible prices for goods produced.

Pernicious Price Disparity

THE abiding faith of the American people in Democracy probably explains the remarkable patience the farmers of our country persevere in, despite the knowledge that their very existence is jeopardized by a system largely intended to promote the interests of finance and industry. Both their experience and statistics would aid their contention that existing conditions are intolerable.

The official index numbers of prices received by farmers and those paid by them reveal the disproportion of the ratio existing between the two, not only occasionally but chronically with few intermissions. Thus for instance the index number of prices received by farmers for their products, computed on the basis of 1910-14=100, declined from 128 for March, 1937, to 96 in March, 1938. On the other hand, the index number of prices paid by farmers remained almost stationary, to the increasing disadvantage of the producers of farm commodities. The index of prices paid by agriculturists had, at the end of the twelve months under consideration, experienced a reduction from 132 to only 126. This means, to quote from another set of figures supplied by the Department of Agriculture, that the buying power of farm products, i. e., the ratio of prices received to prices paid, while rarely equal, declined from 97 to 76 within the twelve months.

One of the chief causes of this intolerable condition is a misdirected tariff system which has for so long a time favored industry and, of course, finance far beyond the intentions of the originators of the "American System" a hundred years ago. It has been said: "Equality, under a protective tariff, is a contradiction in terms. Somebody must be left to pay the bills." Well informed farmers know all this; unfortunately they have repeatedly permitted themselves to be deceived by politicians or worse, ignorant "farm leaders," and made to believe that the same measure of protection af-

forded industry, granted farming, would establish the equality agriculture needed. Belief in this fallacy has cost the farmer dearly; persisted in, it must lead to the elimination of a large number of farm families from agriculture and, it is this point no one seems to have considered so far, the de-population of a vast area of farm land now under cultivation.

We do not hesitate to declare that, if present policies are persisted in, the deserted farms of New England and New York State of yore will be more than duplicated in other parts of our country.

Dupes of the Puppet Show Operators

THE attitude adopted by not a few Americans, both Catholic and non-Catholic, in regard to the complicated situation existing in Palestine tempts one to remind them that it is neither wise nor just to interfere with the affairs of other nations while lacking insight into the difficulties with which their rulers may be confronted in a particular case. One can understand the *Catholic Times*, of London, should call Mr. Alfred Smith to task for his utterances regarding Palestine and to say of him: "Poor Al probably does not know what it is all about."¹) The editorial containing this statement also declares: "The press in America and this country [Great Britain] will never hint at the inside story of Palestine."

For one thing, philo-Semites offering the British Government advice and counsel gratuitously do so without taking into account the opinion and influence of the Mohammedans in the British Empire. Yet it is exactly this influence prevents British statesmen from crushing the Arabs as they have so many native tribes in revolt here and there the world over. The Muslims of India must be counted with before all; the unrest existing among that empire's vast population is far greater than the American people know, because so much of our international "news" is made in London or Paris. We were not, for instance, told by our press misinformation bureaus that last August 26th was observed as "Palestine Day" throughout India and that in largely attended meetings resolutions were passed condemning the "imperialist and anti-Arab policy of the British Government." In Bengal, Premier Fazlul Haq disclosed that his Ministry had urged Whitehall (the foreign Office at London) to adopt a "conciliatory policy in deference to the feelings of Indian Muslims." Nor have we been informed that the World Muslim Conference at Cairo is another factor weighing heavily with British statesmen.

To make matters worse, the British Government, faced by growing Arab determination to fight out the issue, had discovered the policy it has observed in regard to Palestine was consid-

1) Loc. cit., Oct. 14, p. 12.

ered with suspicion by many of its own people. Dr. B. S. Gilani's weekly, *The Social Order*, published by the noted convert at Allahabad, India, reports in this regard information from London indicated:

"Zionism, the right arm of High Finance, was active and British Colonial Secretary was receiving innumerable telegrams of protest. Jewish High Finance had extracted the 'Palestine promise' from Britain during war-time in lieu of financial aid. British statecraft, according to recent broad indications, was now manipulating to squeeze itself out of the Bankers' clutches. Its decision on Palestine will be a far-reaching 'test': it is either man or money—that is Britain's choice."²)

Certainly it cannot be our part to pour oil into a blaze of this kind, poorly informed as we are regarding international affairs. We are generally told only what certain interests wish us to believe in order that they may be able to use American public opinion for a puppet in their own interest.

Where True Freedom Lies

LIBERTY, granted and guaranteed by a constitution, may become and is frequently made meaningless whenever men succumb to the temptation to sell their birthright for a mess of pottage, such as wealth and influence, or whatever else may constitute the particular kind of "success" worshipped by a particular age. Men of this stamp are mere opportunists and as such the grave-diggers of the rights and liberties of a people. One need not seek far for examples of this kind; they are as common in our country at the present time as the proverbial bramble-berries in early summer.

It is inevitable, of course, some Catholics should share in this tendency. But it is not their Church teaches or desires them to participate in the mad chase after worldly gain or preferment. Neither does their Church desire for herself privileges or favors that must be paid for by concessions to principles, whatever individual Catholics may think or do at times. We may point for proof to the noble, but all too little known example of Pius X. which so impressed Luigi Luzzati (1841-1927), the distinguished Italian economist, statesman and teacher of political doctrine.

Although lawmaker and Prime Minister (1910-11) in a liberal State at odds with the Church and himself a disciple of Kant, he nevertheless admired the attitude adopted by that Pope toward a certain prescription contained in the law France had enacted at the beginning of the century with the intention of laicizing the Church in that country, non-acceptance of which meant poverty for the Church.

"In an age of limitless avarice," Luzzati declared in a book published at the time, "while everybody, individuals and corporations, grabs for money wherever it may be found, we too,

although we have nothing in common with Catholicism, are filled with admiration by the fact that the Church is refusing hundreds of millions in order not to sacrifice her principles, saying what the Apostle told Simon Magus: 'His money is yours!'"

In this connection, the liberal Italian statesman also instances the example of another Pius, the noble seventh Pope of this name, who spurned Napoleon's offer of a pension of a hundred million francs a year, saying he had discharged all of his debts and 15 soldi (about 15 cents of our money) sufficed for his daily needs. Little wonder, let us add, this feeble old man should have constituted the very soul of the opposition against Napoleon; that a distinguished, non-Catholic contemporary should have declared: "The Pope is the only Protestant in all Europe,"¹) meaning the only truly efficient principle of opposition to the ruthless autocrat.

Individually and collectively the Catholics of our country have grave reason to consider the danger they are courting by losing sight of the truth that riches, power, influence of a mundane nature, and success, are frequently bought at the cost of concessions to lofty principles. And in addition, that all attempts on their part to aid in the reformation of morals and the reconstruction of society must fail so long as they participate in the great game of grab and graft. He who would exorcise the Devil must himself be clean!

CONTEMPORARY OPINION

Those who advocate government price-fixing as a cure for the ills of agriculture should bear in mind that while the farmers constituted 90 percent of the population at the beginning of our national life, today they number only about 25 percent of the total.

While the consuming three-fourths of our people wish the farmer well in a general way, they are, nevertheless, primarily interested in getting their food as cheaply as possible. What three-fourths of the people want, if it is within the power of the Government to grant it, will in the long run prevail.

This being true, no labored argument is necessary to prove that under government price-fixing the farmers of the country would in short time be reduced to peonage or serfdom.

The moral, therefore, is that all quack remedies calling for Government price-fixing during times of peace should be thrown out of the window.

*The National Grange Clip Sheet*²)

¹) We came across this remarkable opinion in a little known book of Heinrich Steffens, distinguished physiologist and patriot, publ. in 1817: „Die gegenw. Zeit u. wie sie geworden." Berlin, p. 375.

²) Loc. cit., Oct. 12, 1938, No. 151.

²) Loc. cit., Oct. 16, 1938, p. 398.

Some details of the methods of disseminating internal propaganda by both sides in Spain were recounted to me a few days ago by a young Purdue University graduate who had just returned to the U. S. after fighting for fourteen months with the Franco forces. This lad said that in the trench lines outside of Madrid a nightly "war of words" was common. Either by voice—or, where the "No-man's Land" separating the trenches was too broad, by loudspeakers—the opposing forces attempted to convert and to proselytize each other.

External propaganda, intended to make international friends for the nations or factions at war, is generally more subtle than this, and more dangerous. It comes today, and it will come tomorrow by all possible mediums for the dissemination of information; and Americans should beware of it, and try to maintain a reasoned objectivity, divorced from passion and prejudice, those two malevolent influences that perhaps more than all else beckon the road to war.

HANSON W. BALDWIN
War Lessons in China and Spain¹⁾

The boasted eighteenth-century enlightenment is always pictured as the freeing of Europe from the obscurantism of the Church. The truth is that it was the freeing of the bourgeoisie from the ethics of the Gospels. Far from being in favor of the people, it was against the people, in favor of a [monied] middle class which was preparing to tear its privileges from the aristocracy only to govern to its own advantage. What Voltaire represents and works for is that transition . . .

Not only did Voltaire, by his social outlook and his campaign against Christianity, help the rise to power of a middle class made to his own image, the too frequently self-indulgent, materialistic and anti-clerical, plutocratic and imperialistic bourgeoisie of the nineteenth century, but he anticipated the totalitarian ideal which so inevitably must appear in its wake. He wrote in one of his late tracts:

Soon all governments will realize that the Church should be in the State, and not the State in the Church. The day will come when priests, put in their proper places, will make it their glory as we do to obey the civil power.

Totalitarianism is but the final logical product of that eighteenth century "enlightenment" led by Voltaire, which, by blotting out Christianity in favor of the mere light of reason, brought us back to the pagan idea of man. If today the European liberal powers are so bewildered before the totalitarian, it is ultimately because they can find no principle within their own naturalistic philosophy with which logical-

ly to oppose them. Too truly could Lanson say: "Voltaire gave us our liberty and prepared our justice." We cannot give up Christianity and keep its fruits.

LOUIS J. A. MERCIER
in *The Commonwealth*¹⁾

Lecturing at the Catholic Social Guild's Summer School, Father C. Lucey, of St. Patrick's College, Maynooth, said that Catholics must be careful not to expect too much from the Church in the struggle for social reform, just as they must be careful not to exclude her altogether.

It is not the Church's business to devise the most suitable economic system for this machine age, nor is it her business to propose how this or that institution could be profitably recast: industry is its own best judge of ways and means in technical matters. The jurisdiction of the Church tends rather to the moral and religious issues which industrial life has raised. Hence her function in solving the social question is limited, though, nevertheless, indispensable.

The Church must make known the principles which ought to obtain in social and economic life. She must try to form men's hearts and minds so that they will act upon these principles conscientiously. She must fearlessly judge and declare if a particular practice or a particular program of reform is beyond reproach from the moral point of view. She may, indeed, go further and sponsor actively some scheme of reform, such as those stated in *Quadragesimo anno*. The Church gives principles: her children must shape programs in the light of those principles.

The Examiner
Bombay

A world is dying. It is dying as the old feudal world died, accompanied by revolutions and wars. Capitalism emerged slowly, agonizingly, almost blindly, for there was no real understanding and control of the drift of social forces. It took 500 years of struggle to create the new world of capitalism. But the struggle for socialism, in the midst of the dying world of capitalism, is more purposive, easier, more capable of speedy realization. For our struggle is animated by the purposive understanding and control of Marxism, which is communism, the perceiver of a new world and its creator. It is the new Enlightenment, and it calls to struggle for a new world that is already appearing on the horizon. The Marxist Enlightenment, too, urges the challenge of the old: Dare to understand—forward, not backward!

LEWIS COREY²⁾

1) *Talks*, a quarterly digest of addresses, etc., broadcast over the Columbia Network, Vol. III, No. 2, pp. 37-38.

1) "Voltaire," loc. cit., Dec. 9, 1938, p. 180-181.

2) *The Crisis of the Middle Class*. Covici-Friede, Publ., N. Y. 1935, p. 365. It is hardly necessary to state that the author writes as a Socialist.

SOCIAL REVIEW

CATHOLIC SOCIAL ACTION

Catholic clerks and other employees of the Paris stock exchange, the Bourse, have formed a union which has already 400 members. Their motto is "Clean Hands"—*Les Mains Propres*—and their aim to encourage strict respect for professional morality.

Cardinal Verdier, Archbishop of Paris, has given them his support and attended their first meeting.

Widespread interest in the Apostleship of the Sea has been aroused in Holland and the Dutch Colonies by the solemn dedication of Apostolatus Maris in the Netherlands to Our Lady of Maastrecht.

Two Bishops and prominent State and civic dignitaries took part in the ceremonies, when a ship, dressed with papal and international flags, bore the greatly venerated statue of Our Lady along the Maas from Maastrecht to Rotterdam. This international port now ranks as the best provided in the Catholic sea world as regards Port Chaplains.

This year's Pax Romana Congress will be held in our country as follows: in Washington from Saturday, August 26th, to Friday, September 1, and in New York from Friday, September 1, to Wednesday, September 6. The theme of the Congress will be "The Role of the University in Catholic Life."

The Holy See has suggested to Pax Romana, the International Catholic University Societies' Federation, that it concern itself more and more with the task of organizing Catholic graduates equally with undergraduates, with whom it has hitherto been chiefly concerned. The Vatican believes that Pax Romana is the obvious organization to link together on the international plane the rising organizations of Catholic graduates who are destined to play a big rôle in Catholic Action.

A series of talks is being broadcast by the Vatican Radio Station on the Church in France. The first address of the series, on the principles and organization of Catholic Action in France, had been prepared especially by the Director-General of Catholic Action in France. He said modern Catholic Action began at the end of the war when the ranks of the clergy were depleted and an anti-clerical government wished to exile the survivors.

It has been realized that to gain France to Christ it was no longer sufficient to capture the intellectual *élite*. Leaders must be trained from all social classes. The plan of campaign, inspired by Marshal Foch, is not to "defend the Faith," but to attack. The Church in France had been too much on the defensive. Catholic Action is organized by the Bishops, who meet each year to draw up a "One Year Plan." They are guided by a committee of specialists and scholars.

The Oblate Brothers of St. Benedict, of Mount Olivet Monastery at Frensham, Surrey, England, who conduct a certified institution for high-grade mentally defective youths, have introduced a unique course of training for the mentally and physically backward young men under their care.

With astonishing efficiency and imagination the six Brothers at the institution first found out the various branches of circus work which best suited their pupils. Trapezes were erected in the peaceful gardens, tight-ropes fixed up, a complete circus wardrobe and make-up outfit purchased, and the Brothers commenced their work of training.

The boys made great progress. Engrossed in the problems of training horses, learning to walk the tight-rope, juggling, etc., they gradually forgot their former depression, the terrible inferiority which comes from the knowledge of being labelled "back-ward." They became happy young men, happier than most young men without their handicaps. The Brothers intended to send their amateur circus on tour round England.

PREPAREDNESS

According to information released by the Department of Mines and Resources at Ottawa on Nov. 19, nickel production in Canada during 1937 established an all-time high record. It is undoubtedly accounted for by demand for this metal for military purposes. The output from all sources and in all forms, 224,905,046 pounds, showed an increase of 32.5 per cent and the value of \$59,507,176, an increase of 34.6 per cent over 1936. Canada's exports of nickel in 1937 amounted to 222,770,000 pounds valued at \$58,913,217 compared with 173,637,500 pounds valued at \$44,594,296 in 1936.

Canada produces about ninety per cent of the world's supply of nickel, practically all of it coming from the Sudbury district of Ontario. The nickel bearing deposits of the Sudbury area also contain relatively high values in copper and platinum metals and the recoveries of these metals in 1937 were also the greatest ever realized in the history of the Canadian nickel-copper mining industry.

LEGAL MINIMUM WAGE

The need of State minimum-wage legislation to supplement the Federal wage-hour law is strikingly illustrated in a report submitted to the Secretary of Labor by the Director of the Women's Bureau. The report reveals material benefits to women in Ohio dry-cleaning establishments and in New York power laundries, resulting from the minimum-wage law for women in each of these States. Such intrastate industries fall without the scope of Federal legislation, and women in these industries in the 23 States still without a minimum wage law are afforded no legal safeguard.

The study of 106 identical dry-cleaning establishments in Ohio revealed that in April 1934 about half the women employees were paid less than 35 cents an hour, the amount later set as the minimum rate. In April 1935 three months after this rate became mandatory not quite 4 percent of the women earned less than 35 cents. In April 1937, after the constitutionality of minimum-wage legislation for women had been established by the Supreme Court, half of the women in these plants had hourly earnings of 40 cents or over, as compared with 29 percent in this wage classification in 1934—proof that the minimum did not become the maximum. Additional evidence is the fact that in 1937 about three-fourths of all the women employees in the Ohio plants had week's earnings of over \$14 (the minimum for a 40-hour week), approximately a fifth earning \$20 or more. These proportions are strikingly higher than the corresponding ones for 1934.

A similar analysis for 26 identical dry-cleaning plants in Indiana, which has never had a minimum-wage law, showed in 1934 almost two-thirds of the women earning less than 35 cents an hour, and in 1937 over a half earning less than this, while only 27 percent earned 40 cents or more.

USE OF WASTE

In the course of the past hundred years science has discovered ways and means to utilize waste material for various useful purposes. But it has also discovered new uses for products formerly of restricted value.

The Mellon Institute at Pittsburgh is, to mention a case in point, engaged in research intended to find new uses for anthracite, to develop new methods for handling anthracite ash and to develop new uses for the ash. The Institute research workers have found that anthracite ash, properly proportioned with other materials, makes an excellent building block, a fine insulation board or an abrasive soap. It can be made into an excellent tile in any of a series of beautiful colors.

BIRTH CONTROL

Attempts of the once Christian West to contaminate the pagan East frequently meet with opposition. The course of the debate on November 11th in the Legislative Assembly on the question of "birth control" was, the *Bombay Examiner* writes, "most gratifying to all who value public morality in this country and highly creditable to the Congress, Government and Party."

According to the same source, the majority of the speakers during the debate were opposed to the motion. A Muslim member for Bombay City said that the majority of the people were against Government taking up birth-control. The Parsee representative of the Bombay Millowners said very truly that if "birth-control" methods had been adopted in the West, it was because "spirituality there had been receding into the background." The Revenue Minister, a Hindu, declared that the method advocated was entirely wrong and would lead to the moral degradation of the people. Then, the Minister of Health, Dr. Guilder, a Parsee, in an excellent speech, pointed out that during the last thirty years production in India has gone ahead of population, and that the average number of children per family in India is 4.2 (in the Bombay Province only four), which could not be considered other than normal. Undoubtedly, he said, birth-control, devoid of self-control, is a sign not of civilization but of barbarism.

MALNUTRITION

Addressing a meeting of the inter-denominational Bradford Christian Council on Social Questions, the well known sociologist, Fr. Lewis Watt, S.J., said that in England there were 13 million to 16 million people who were spending too little on food through poverty, while 23 million were not spending enough on the right kind of food. The problem of malnutrition, Fr. Watt stated, concerned not only the doctor, the bio-chemist, and the statesman, but also the Christian, for man's spiritual development was not and could not be independent of his physical development.

He discussed the findings of recent authorities, includ-

ing Sir John Boyd Orr, Seeborn Rowntree, Crawford, Broadley, and others, and dwelt at some length on the elements which should be present in food to maintain normal health. The solution, said Fr. Watt, lay in the question of wages, but there were also certain measures to deal with the problem which the Government had empowered local authorities to use. One example was the distribution of milk in schools, which had been attended with good results. Knowledge of such powers was not as widely disseminated as was desired, and one work which the Bradford Christian Council could do was to collect information regarding local facilities, and draw the attention of suitable authorities to them. This suggestion of Fr. Watt's is to be acted upon by the Council.

FAMILY ALLOWANCE

One of the most important means of aiding families of normal size is continuing to find favor in a number of European countries. Thus the *Bulletin Social des Industriels*, of Brussels, has published information regarding the system of family allowances introduced in Italy in 1935. In that year the "National Depository for Family Allowances" was established.

At first, allowances were granted only to those workers with a more numerous family who were affected by the introduction of the forty-hour week, which measure did not extend to all workers in Italy at the time. It was recently decreed, however, that family allowances are to be granted all industrial workers, irrespective of the number of hours they may work. The financial means necessary for the execution of this policy are raised in the following manner: Employers and workers pay one percent of all wage payments into the *Cassa Naziola*, except in all cases of a longer than forty hour week when five per cent is to be levied.

FARM ORGANIZATIONS

At the 72nd annual session of the National Grange, held at Portland, Oregon, 36 organized states were represented, the largest number in the entire history of the organization. Well toward 10,000 farm people were present and a class of nearly 4000 candidates were initiated into the Seventh Degree, the highest ritualism in this farmers' fraternity. The keynote of the session was courage for the future in rural life, and a determination to rely upon self-help rather than Government aid.

Although delegates represented every section of the country and widely divergent opinions regarding rural problems, it was possible to fuse the various viewpoints expressed into a program of unified opinion. It appears from the pronouncements of the Portland convention that the National Grange favors:

An income tax in every state and issuance of no more tax-exempt securities. Continued private ownership and operation of the railroads. Uniform traffic regulations on highways and uniform traffic laws in the states. An effective national flood control program, without the surrender of state power and other rights. Encouragement of farm co-operatives and extension of their activities and markets. More stringent liquor law enforcement and extension of temperance education. A nation-wide educational campaign against the sale of all narcotics, especially marijuana. An extended policy of farm-to-market roads. Balancing the Federal budget at earliest possible date. Adequate appropriations for rural electrification and the formation of local co-operative units to further such extension. Resumption by Congress of its constitutional right to coin and issue money. Continuation of the Federal

soil conservation program. A reasonable and equitable graduated land tax. Construction of the St. Lawrence Seaway and the international highway to Alaska. Divorcement of the Extension Service from any farm organization, with equal assistance available to all farmers. Further investigation of exorbitant farm machinery prices. Utilization of surplus cotton for welfare and relief purposes. Vigorous campaign and liberal appropriations for the destruction of noxious weeds. Continued investigations and efforts to prevent un-American activities in the United States. Enactment of a satisfactory crop insurance program. Expansion of the facilities of the Surplus Commodity Credit Corporation. Adequate appropriations to control and eradicate destructive insect pests. A stringent Truth-in-Fabrics law.

Similarly, the Grange registered its disapproval of many existing laws and customs as well as contemplated measures, including the continued exemption of State and Federal incomes from proper taxation, the spread of corporation farming, and discriminatory freight rates.

FARM LOANS

The Government of Quebec seems to have been singularly successful with its rural farm loan scheme. Out of a total of \$27,000,000 voted by the Legislature for the purpose, loans amounting to no less than \$24,998,889 have already been approved, and it is anticipated that at the forthcoming session of the Legislature an additional vote will be required.

Of the 7,561 loans already made upon 362,767 acres of farm lands, amounting to \$18,272,814, the cash was utilized by the borrowers as follows: Mortgages paid off, \$13,934,667; municipal tax arrears paid off, \$144,605; school corporation tax arrears, \$139,638; church dues, \$68,650; seigniorial rents, \$8,080; and ordinary liabilities, \$3,977,173. The farmers who borrowed had 18,238 sons of an average age of thirteen, and the total number of the members of families living on the farms was 16,003, with an average age of twelve. The figures are eloquent in themselves without further comment.

THE COST OF EMIGRATION

The terrible loss to Ireland through emigration of so many able-bodied young people causes great concern to thoughtful men in the Free State. The number of emigrants is about 30,000 each year and their average age is about twenty. If it be allowed, as a rough calculation, that it costs about \$5 per week to feed, clothe, house and educate a young person, it follows that each emigrant costs about \$5,000 to produce. Part of this cost is borne by the parents, part by the State and part by the local authorities, but it is all borne by somebody in Ireland. As soon as the cost is fully incurred, the young person—the finished article, so to speak—is exported without any payment in return. If, instead of men and women, animals were bred and fed and fattened and then exported without payment, the disastrous drain on the country's resources would be more obvious, but it would not be more real.

In fact, the present rate of emigration involves Erin in a capital wastage of about \$150,000,000 a year. If this sum were spent annually on building houses and the houses were burnt down as soon as they were completed, public opinion would be shocked. Nevertheless,

the wastage of capital would not be any greater than that caused by the emigration about which public opinion is singularly complacent. However, journals, such as the *Irish Rosary*, are raising their warning voice and pointing out to the Irish people the results of continued emigration from their country.

CENTRALIZATION OF POWER

The tendency to extend the power of central governments, so apparent in our country in the growth of Federal Power, is exerting influence in Australia. Hence the Dominion "is going to attempt to change its constitution," says a newspaper account.

The present constitution has been found to restrict unduly the power of the Federal Government. It is said that Australia is at present ruled by a majority of the Judges of the High Court invalidating legislation on the ground that it transgressed one or other article of the written constitution. It is also widely held that the Federal Parliament should have more, and the State Parliaments less control over questions of trade regulation, and such social questions as unemployment.

CO-OPERATION

Among the most successful co-operatives in our country are those engaged in the distribution of gasoline. A net profit, or saving, of \$5,439.43, on sales totaling \$50,454.33, was made by the Farmers Union Co-operative Oil Association of Dodge, Nebr., in the fiscal year ended in November. Contributing to this net saving were refunds from the Farmers Union State Exchange, amounting to \$859.72.

This net saving was not on the books in accounts receivable; the money was in the bank to the amount of \$5,441.32, over half of the amount of current assets, \$10,236.11, while accounts receivable did not exceed \$491.64 against total assets of \$11,946.84. Direct liabilities were only \$466.64.

The statistical figures regarding the transactions of the Co-operative Union of Canada in 1937, presented to the organization's recent annual Congress, gave proof of healthy growth of co-operation in the Dominions. The share capital of the reporting retail societies, for instance, amounted to \$545,730.07, an increase of \$67,166.54 during the year reported on. The loan capital increased by \$105,290.26 to \$263,738.31. The combined investments in share and loan capital were \$809,468.38, an increase of \$172,456.80.

In addition to the ordinary distributing societies, the three dairy societies reporting aggregated sales of \$1,270,191.08, compared with \$1,021,611.50 for the previous year. Two of them sell to consumers and the third to the retail dairy trade. The aggregate sales of the three provincial wholesale societies affiliated with the Union—Alberta, Manitoba and Saskatchewan—amounted to \$911,646.92. Consumers' co-operative refineries had a turnover of \$412,949.30, a decrease of \$83,559.39.

In addition, a number of other co-operatives reported, raising the total volume of business done by Canadian co-operatives to \$8,091,334.92. Exclusive, however, of the turnover of two large grain marketing associations, both members of the Union, and also of the marketing transactions of Saskatchewan co-operative live stock producers.

HISTORICAL STUDIES AND NOTES

A Forgotten Benefactor of the Church in the U. S.

II.

THE extent of the work accomplished, the amount of time and worry Müller spent in the transfer of these religious orders, the joy but also the provocations, the disappointments and discouragements, can be appreciated only through a knowledge of the documents and letters pertaining to these efforts. But all of the difficulties involved did not daunt Fr. Müller. He knew that the end in view was worthy of many sacrifices, that the work he was doing was accomplished for the kingdom of God. And besides, it was performed for his fellow Germans.

Court Chaplain Müller's endeavors were all the more praiseworthy because the assistance he extended to the Germans abroad was frequently opposed and misunderstood. After the death of his early mission friends who had helped him found the Bavarian Mission Society, Müller remained the sole promoter of the cause. This he reveals, not without some bitterness, in letters to his friend Bishop Henni. Thus, he writes:

"Your letter found me sick abed and there was some danger of the Central Office (of the Mission Society) dying out. The treasurer, Mr. Klein, died, and also the president, Mr. Speth.¹⁾ Our Archbishop passed away on Oct. 1st while on a confirmation trip,²⁾ and was followed by Count Rechberg.³⁾ Only Count Seinsheim⁴⁾ and I remained, but we were afflicted with the same sickness at the same time. For six weeks I was unable to do anything, nevertheless the entire administration of the missions depended on me. But thank God, I am much better now." —Mar. 1, 1847.⁵⁾

"I again allotted to you 5000 fl. [florins] in this year's budget; but despite all efforts I could obtain only 3000. The wind is now blowing from an entirely different direction. Our Archbishop⁶⁾ and the Vicar General Windischmann are reluctant to grant aid exclusively to Germans. The former is not favorable to the Americans, while the latter holds for the catholicity of the Society. All this is confidential, in order that you may know the facts and appreciate my position. I must now hide behind the King who favors giving assistance only the Germans." —July 1, 1847.⁷⁾

1) Dom Capitular Karl Speth was mission reporter in the Diocese of Munich and earned great praise for his work in helping to found the Ludwig Mission Society.

2) Archbishop Lothar Anselm von Gebstättel.

3) Lay member of the Central Directorate of the L. M. S.

4) Ibid.

5) Müller to Henni, a.a.O.

6) Count Charles August Reisach, later Cardinal of the Curia.

7) Müller to Henni, a.a.O.

"For the year 1851 I have asked for you 6000 fl. in the budget; whether this amount will be approved I do not as yet know. At times I am tempted to despair on account of conditions, for these men have no understanding of the missions, but it does please them whenever they are able to grant a favor. The former Archbishop I preferred a thousand times more in this respect. Well, Rev. Heiss⁸⁾ will further inform you. Because you are able to use this man, they wish to keep him in Munich. It is not their concern whether or not the missions suffer thereby." —Aug. 16, 1851.⁹⁾

"Until now it has been my privilege to propose the disposition of mission monies without interference by a bishop or religious order, because I knew the conditions of the missions. Now nothing is allowed unless a petition has been submitted. Therefore, should you wish to receive anything for the current year, you must apply directly to the Central Office of the Ludwig Mission Society. There is little sympathy for America, and hence contributions will in the future always be in accord." —Feb. 1, 1855.¹⁰⁾

"Müller's influence on behalf of America has come to an end. No member of the present board of directors is favorable to this country. These gentlemen are bureaucrats; they neither understand nor know the missions. Perhaps things may change . . . Since the death of the Ven. Mother General at Nymphenburg everything is at a standstill. They cannot act, because the Central Office has not yet decided whether it will defray traveling expenses; all this is exceedingly hard to bear. Consequently, the English Madams also are unable to cross any more this year. In view of an administration such as this, may not one become furious? Were I to make these things public, I would only make matters worse; therefore I must remain silent. As far as I am concerned, I shall do the best I can to further the cause. But to what avail, as long as the nuns are ready to go but lack the means?" —Aug. 25, 1857.¹¹⁾

In a similar vein Court Chaplain Müller wrote to other friends in North America, among others to Abbot Wimmer:

"Please do not write to the Archbishop and to the Central Office about economic matters but only about results and the efforts of your order. Not how many acres of land you have purchased, or how much you have reaped, etc.

8) Michael Heiss, born at Pfahldorf, in the Diocese of Eichstätt, on Apr. 12, 1818. He came to America in 1842, laboring in Cincinnati with Rev. J. M. Henni. When Henni was consecrated Bishop, Heiss followed him to Milwaukee and was co-founder of the Salesianum of that city. From 1851 to 1853 he resided in Bavaria for his health. Heiss died as Archbishop of Milwaukee on Mar. 26, 1890. Cf. B. Kleinschmidt, O. F.M. *Auslanddeutschum und Kirche*, II. Bd. S. 77 f. Münster i. W., 1930.

9) Müller to Henni, a.a.O.

10) Ibid.

11) Ibid.

Only King Ludwig and I understand you and know how to estimate your endeavors and actions."¹²⁾

These statements contain the truth. King Ludwig I was the only one who understood his Court Chaplain and the labors of the German pioneer priests in North America. To him Müller was a forceful priest and also a "German Idealist," as were Ludwig himself, Bishop Henni, Abbot Wimmer and Michael Heiss. The King greatly respected the simple, pious priest because he was upright and outspoken. King Ludwig had a liking for men of this character. He discussed all mission matters with the Court Chaplain, often for hours at a time. All of his many generous gifts¹³⁾ reached the missionaries through Müller. The latter frequently expresses his joy in his letters, and while he could not approve of all of the acts of his King, the two men were always of one mind with regard to the tasks of the Ludwig Mission Society. When Fr. Müller resigned as director of the Society in 1855, his close relationship with the King was not changed.

Not much of anything in writing concerning the relations of the Court Chaplain to King Ludwig I is extant, but what there is reveals their association to have remained untroubled throughout the many years during which both men, each in his own manner, shared the solicitude for the Germans and the Church. The letters addressed by Fr. Müller to his King speak of audiences, contain New Year's and birthday greetings, report news of the missions in North America and Australia. Various bishops and missionaries are recommended and brief accounts of their labors are added. Thus, for example, Fr. Müller writes to Ludwig, once Abbot Boniface Wimmer at St. Vincent had begun his efforts:

"This God-inspired missionary, a true German laboring on behalf of the Germans, has accepted the task to train and educate a German clergy in America. Toward this end he has already adopted 20 poor German boys, whom he feeds and clothes and educates. However, what does so small a number of boys mean as compared to the apparent needs? He should be in a position to adopt at least 50 or 60 boys, but he lacks the means. To enlarge and secure this institution is now at present the most pressing demand of the German mission."¹⁴⁾

On another occasion Müller submits an account of the expenditures of the Ludwig Mission Society, and then again reports on the labors of two Jesuits in Australia to whom the King had donated an altar painting. In closing this communication he states:

"On June 5th two more missionaries embark for Adelaide [Australia], in order to increase

the number of missionaries and to care for the Germans."¹⁵⁾ Soon after the first Minorites had left for Texas, Fr. Müller reported, saying:

"During the past four years Bishop Odin, of Texas, has frequently begged me to send him at least four or five German missionaries, men prepared to face self denial, poverty and hard work and willing to labor strenuously. For the Germans in Texas were entirely forsaken, and lacking religious care in so vast a territory.

"I sought everywhere in monasteries and among the secular clergy, but found no one willing to assume this burdensome task, because even North American missionaries have declared Texas is the most difficult mission and that the rest of North America is easy by comparison.

"After searching four years I at last discovered P. Bonaventura Keller of the Order of Minorites, the valiant defender of the convent at Oggersheim. He and a few companions from his convent accepted the mission for the Germans in Texas. They departed in the spring of 1852.

"I have already imparted to Your Majesty letters addressed to me by Fr. Bonaventura regarding present conditions existing over there. In his last humble petition to Your Majesty he pictured anew the conditions of the Germans and sent a detailed description to the Central Office of the Ludwig Mission Society, as intended for the records. The Society again voted him 2000 fl. Alas, however, I have already spent one half of this sum for school and prayer books, for altar supplies and other necessary items for the mission. In my opinion no other mission deserves greater aid than Texas, and Your Majesty will establish a lasting monument for yourself among these Germans should Your Royal Highness deign to assign a most gracious allowance for this young mission."¹⁶⁾

Whenever King Ludwig received petitions from missionaries he always sent them to Fr. Müller for an expression of opinion. There still exists a "report" written by Fr. Müller in 1863, containing much that is of interest:

Ad Nr. 3638 of the year 1857. Regarding the Holy Childhood Society:

1. Your Majesty is requested in the letter from Miss Clara Mather to join the Society of the Holy Childhood, as His Majesty, King Max did in Rome.

Inasmuch as the Society of the Holy Childhood has been introduced in Bavaria and its collections for the year 1861 amounted to 79,630 francs—and still more last year—it seems that a considerable sum is contributed by Bavaria without Your Majesty joining the Society, unless Your Royal Highness should consider it a matter of honor.

Ad Nr. 3515, 1858. Referring to Bishop Richard Whelan, of Wheeling, Virginia, in the U. S.:

¹⁵⁾ Ibid., 10-10-1851.

¹⁶⁾ Ibid., 11-9-1853.

¹²⁾ Müller to Abbot Wimmer, 8-10-1858. Foundation Archives, St. Vincent, Pa.

¹³⁾ Cf. Expense Account in *Foreign German Affairs*, Stuttgart, 1926, p. 320.

¹⁴⁾ Müller to Ludwig I., undated.

2. When the petition of the Bishop of Wheeling was addressed to Your Majesty, the diocese had been only recently established, and was urgently in need of assistance, because it lacked everything. However, helped by Lyons and Munich, the diocese has since that time prospered, but its progress has been, and is still, interrupted by the war.¹⁷⁾ All communications with Wheeling have ceased and hence aid is out of the question at the present time.

Pertaining to the petition of Maria Franziska Bachmann, Franciscan nun of Philadelphia, 1858:

3. Your Majesty is urgently requested by Maria Franziska Bachmann, born in Aschaffenburg, to contribute several hundred dollars toward the building of a home. Since the undersigned cannot find any reference to the Order of the Tertiaries in the diocese of Philadelphia, and Bishop Neumann has died,¹⁸⁾ and likewise because five years have elapsed since this petition was first presented, it appears the society whose superior cannot write correctly has disbanded. It would be necessary, therefore, to institute an investigation before considering granting any aid.

Ad Nr. 3032, 1858. Referring to the German Congregation at East Liberty, Pennsylvania:

4. The German Congregation of East Liberty applies to Your Majesty for a contribution toward the building of a church and school, costing \$5600, or 13,900 fl. At the time I recommended this parish to Your Majesty. Whether it is still in debt and in need of aid must be ascertained, as all things in America change quickly. Otherwise, I would again recommend this congregation to Your Majesty.

Regarding the German Congregation at New Hamburg, in the State of Missouri, 1858:

5. Although the petition was submitted to Your Majesty in 1858, the German congregation at New Hamburg is not listed in the Church Almanac. It seems, therefore, that the church building did not materialize. Without assurance, I would not advise aid be given at this time.

Ad Nr. 1925, 1858. Referring to the missionary, Heimerling, in Carlyle, in the State of Illinois:

6. This reverend missionary is no longer at Carlyle, but in Bardstown (or Berdstown), and hence is not to be considered.

Ad Nr. 715, 1858:

7. Also not to be considered, because Fr. Köring is no longer in St. Leon, of the Vincennes diocese, but in St. Joseph.

Referring to the petition of Rev. A. Hechinger of Mt. Heatly, from 1859:

8. Inasmuch as Fr. Hechinger is no longer

at Mt. Heatly, but is in Monday Creek, this contribution can also be dispensed with.

Ad Nr. 2112, 1860. Petition of Pastor Jansen, in Franklin, Diocese of Milwaukee, (1000 fl. recommended):

9. Because this congregation consists almost exclusively of Bavarians, and because their church is deeply in debt, a contribution of 1000 fl. would seem greatly desirable. Should Your Majesty consent, the money should be sent to Bishop Henni of Milwaukee, for the congregation in the town of Franklin.

Ad Nr. 4972, 1860. Referring to P. Leopold Mozygemba, Commissioner General of the Minorites:

10. When the Minorites agreed in 1850 [should be 1852] to accept the mission for the Germans in Texas, they received 8000 fl. from Your Majesty and since that time a yearly contribution of between two and three thousand fl. from the Mission Society. Unfortunately, these fathers have not lived up to expectations; because of their frequent dissensions and the many projects they have undertaken, they have caused considerable offense. Not only have they abandoned their missions in Texas—which the Benedictine Fathers from St. Vincent are now taking over, so that the Germans may not be entirely forsaken—but they have also failed to justify the confidence placed in them in the Eastern States; none of them wishes to be subject to another and each desires to carry out his own project. This is the only order which has thus far caused me considerable grief or trouble. Therefore, I can, with a clear conscience, recommend that Your Majesty give them no assistance.

Ad Nr. 6356, 1860. Andreas Mayer in Cleveland for ----- (?):

13. To allow aid in this case without investigation would be inexcusable, since this application is approved neither by a priest nor a bishop. Nor is this Catholic congregation listed in the Almanac.

Ad Nr. 1449, 1860. P. Weninger, S.J., requests help for the new college in Cincinnati. (Gift of from one to two thousand fl. recommended for cancellation of the debt):

14. P. Weninger, the German apostle in America, is undoubtedly the most deserving among all missionaries. He asks Your Majesty for a contribution for a new college. This college already exists and is attended by hundreds of young men. The Ludwig Mission Society has advanced 10,000 fl. toward its construction, of which sum 1000 fl. is repaid each year. Thereby it was made possible to plan and carry out the work of construction. Now aid would come too late, unless Your Majesty were willing to contribute from one to two thousand fl. toward paying off the debt. This the institution has indeed merited.

(To be concluded)

P. WILLIBALD MATHÄSER, O.S.B.

Munich

¹⁷⁾ This refers to the American Civil War.

¹⁸⁾ Bishop J. N. Neumann, C.S.S.R., was appointed Bishop of Philadelphia in 1852 at the urgent request of King Ludwig I. Cf. *Gelbe Hefte*, 1925, p. 623 ff.

THE CENTRAL VEREIN AND CATHOLIC ACTION

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The Executive Committee consists of the Officers, the Trustees, the Committee on Social Action, the Presidents of the State Branches, and the following members-at-large: T. J. Arnold, Little Rock, Ark.; John P. Pfeiffer, San Antonio, Tex.; Frank Saalfeld, Gervais, Ore.; Frank Stifter, Carnegie, Pa.; Frank Wurdack, Columbus, O.

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Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 28 Tilton St., New Haven, Conn.

The C.B. & S.J. is indexed in the Cath. Magazine Index section of *The Catholic Bookman*.

American Hierarchy Issue Pastoral

WARNING American Catholics of "the spread of subversive teaching" and the "audacity of subversive action in our country," the Hierarchy of the United States in a joint pastoral letter have proclaimed a "Catholic Crusade" for "true Christian democracy." The letter, signed by His Eminence Dennis Cardinal Dougherty in the name of the Archbishops and Bishops of the country, was approved at the annual general meeting of the Bishops and was released for publication on Nov. 24th.

Addressed to all Catholics of the nation, the pastoral asserts that "we must face the fact that the dangers of which His Holiness speaks threaten our own democratic institutions," and emphasizes the "need in these crucial days of outstanding leaders among the clergy and laity." The Bishops call attention to the special letter of Pope Pius XI read at the recent golden jubilee celebration of the Catholic University of America, and urge Catholics to help

support the institution: "It is, then, with a sense of our grave pastoral responsibility that we beg all our people to be mindful of the urgent needs of the Catholic University and to heed the plea of our Holy Father to make the Jubilee Year an occasion not only of retrospect and commemoration but also and chiefly of prospect and dedication."

"To carry out the injunction of the Holy Father it is necessary that our people," the pastoral states, "from childhood to mature age, be ever better instructed in the true nature of Christian democracy . . . They must be held to the conviction that love of country is a virtue and that disloyalty is a sin."

The faithful of every walk of life are entreated "to unite in this Catholic crusade for better citizenship, which will bring to every individual wider opportunities for sound social education. Through its own proper agencies, the Catholic University will put before the people its financial plea, which we earnestly endorse . . . May the Divine Teacher deign to make our Catholic center of learning at Washington a providential exponent of the principles of a Christian social order which will command the acceptance of all right-thinking American citizens."

The pastoral announces an expanded and intensively systematized teaching of the principles of democracy and citizenship to the Catholic school children of America. When applied on a nation-wide scale, the project will affect more than two and a half million children in the thousands of Catholic elementary and high schools, as well as colleges and universities, and is to have the Catholic University as its directing force.

Reorganization of Benevolent Societies — A Necessity

PERIODICALLY we have insisted in these columns that benevolent societies affiliated with the C. V. should put their houses in order, i. e., should bring their insurance plans up to date, by placing them on an actuarial basis and offering particularly sick benefits more truly consonant with present day needs. Even now a special committee appointed by the president of the C. V. is investigating into the problem, having been charged to report the results of their findings at the 1939 convention.

The reason for the continued insistence upon this point is that in view of the trend toward greater centralization of power in Washington, it is not unlikely—in fact it seems quite probable at present writing—that before long some system of compulsory sick and death insurance will be launched by the Federal Government. In that eventuality members of sound benevolent societies will most likely escape the compass of the system, since their needs will be taken care of, and thus they will not be compelled to participate in another Government "experiment," but will be able to demand approval for their organizations.

Recently in Australia there was passed a National Insurance Act, according to the terms of which every person coming within the scope of the law must join an approved society, i. e., one sanctioned by the Government, or else be assigned to membership in an organization by

local authorities. Catholics are permitted to join the Catholic National Insurance Approved Society, an association operated by the Catholic laity.

Members of other benevolent groups have been urged to continue their membership in these societies since no death benefit is paid under the terms of the national act. Neither does the national ruling provide for sick benefits for the individual's family, as do the benevolent organizations, but is concerned only with the head of the family.

"All wage-earners coming under National Insurance must join an approved society," explains the *Tribune*, Catholic weekly of Melbourne. "It is, therefore, essential that our Catholic workers join immediately an approved society."

When ultimately some form of compulsory State insurance is introduced in our country, our benevolent societies, provided they have properly developed their rates and financial resources, will be in a position to render a service of great value not only to their members but to society.

German Refugees Committee Reports on Activities

MEMBERS of the American Hierarchy are asked by the Committee for Catholic Refugees from Germany to assist at least ten refugees each, in the "Report" of the organization covering the period from Jan. 1, 1937, to Sept. 30, 1938, published recently. The Committee furthermore recommends that additional funds be raised by a "National Appeal," and urges that the suggestions of the Holy Father regarding a positive campaign against the excesses of anti-Semitism be carried out, in order that the "wave of anti-Semitism, pan-Germanism and other manifestations of ultra Nationalism" may be counteracted.

The 16-page report discusses in detail the various aspects of the Committee's work, including rehabilitation, resettlement, arranging for immigration, obtaining employment for refugees and social action.

Following the annexation of Austria by the Nazi Government earlier in the year, the number of petitions to the Committee for aid increased in some months by as much as 500 per cent. The chairman, Rev. Joseph D. Ostermann, estimates the number of Catholic refugees living outside Germany at 7000. The Committee has been handling approximately 250 cases per month; 114 cases were closed within the last six months covered by the report. Over the same period employment was obtained for 85 persons, including one priest, eight religious, 20 physicians and 19 university professors.

Financial assistance has been extended to many immigrants in our country. From one to ten people have been maintained on a monthly relief budget, while temporary relief was given to 55 persons; loans were advanced in 29 cases. Moreover, the Committee in recent months has been sending \$500 per month to the Committee in the Netherlands extending relief to numerous refugees from Germany.

The group reports it is working in close co-operation with a number of other agencies, both religious

and non-sectarian, including the Emergency Committee in Aid of Displaced Scholars, the Notgemeinschaft Deutscher Wissenschaftler im Ausland, the Rockefeller Foundation, the Karl Schurz Foundation, the Quakers, the American Christian Committee and the National Co-ordinating Committee. Special appeals were directed to national Catholic organizations, as the St. Vincent de Paul Society, the Knights of Columbus, the Central Verein and the Cath. Women's Union.

At a meeting of the finance committee of the organization held Dec. 6th in New York City, it was announced that a national drive for funds will be sponsored by the President's Advisory Committee on Political Refugees early this year. At the suggestion of Most Rev. Stephen J. Donahue, it was decided to ask each Bishop of the country to appoint a prominent Catholic layman chairman of a local committee in his diocese, to work in co-operation with the national Committee.

Various sections of the C. V. are actively engaged in promoting the work of the Refugees' Committee. Recently Mr. William J. Kapp, treasurer, forwarded a total of \$81 to the organization, \$75 of which was the gift of the New York City Local Federation, collected at the patronal feast celebration on Dec. 11th.

New Postal Rate on Books

CONTRIBUTORS to our two libraries will be pleased to learn of the new postal rate on the shipment of books, in accordance with the measure signed recently by President Roosevelt. For many years particularly book publishers had protested the discrimination against books in the postal rates, the cost of mailing newspapers and magazines being much less than that for books in some cases weighing even less than certain periodicals.

According to the new measure, books may now be mailed to any part of the country for one and a half cents per pound or fraction thereof. The law is applicable to pamphlets of 24 or more pages, but does not include magazines or newspapers. Packages containing books should be so designated on the wrapper.

Perhaps the previous high rate has deterred many of our members and friends from sending us books intended for our libraries. Under the new ruling, however, the cost of mailing cartons of books or pamphlets is negligible.

YOUTH MOVEMENT

THE dogs of war are straining at their leashes, while the Birthday of the Prince of Peace is being celebrated." Thus did Rev. Edward A. Bruemmer remind the young men enrolled in the C. V. Youth Movement of existing conditions in his message for December, urging them especially to become informed on present-day happenings, on social and economic problems with a view to doing their bit toward ameliorating the deplorable conditions obtaining at present throughout the world. The effort of the C. V. and the Central Bureau is commended and youth are asked to show their gratitude by devoting at least part of their time "in the cause of a fore-armed Catholic laity, forearmed not with guns, but with a thor-

ough understanding of social problems, and with the will to better them."

The work of the Catholic Kolping Society of America is reviewed in the January communication, and affiliated C. V. youth organizations asked to promote the work of this society. Enclosed in the letter was a copy of the Press Bulletin issued by the Central Bureau on the occasion of the golden jubilee of the New York Branch of the Kolping organization.

A wealth of activities are suggested in the two "monthly activities letters" for the consideration of affiliated youth societies during the winter season. Study of the "Guide for the Training of Catholic Youth for Catholic Action" is recommended, and young men are urged to subscribe for *Central-Blatt and Social Justice* and to discuss an article or two at each meeting. The December communication contained a suggestion of considerable value, viz., the societies should consider the relationship of Catholics to Church and State, pointing out particularly that there is no conflict of duties and no possibility for divided loyalties.

* * *

Although all societies affiliated with the C. V. were requested to assist the C. V. Youth Movement with a small financial contribution, the response has thus far been unsatisfactory. The letter of appeal was addressed by the general secretary to every society early in the fall, but to date only 82 of the more than 900 affiliated units have seen fit to comply with the request. A total of \$110.35 has been received; in addition to the societies contributing, three interested individuals have sent personal contributions.

Without sufficient funds our Youth Movement, launched so auspiciously, will come to naught for while large sums are not needed, nevertheless, the necessary expenses must be met if the movement is to survive. Those societies which have not as yet responded to the appeal for one dollar from each organization, are urged to make some provision for remitting this amount, whether by a hat collection, appropriation from the treasury or other means.

Besides the four contributions reported in the November issue of our journal, the following donations have been received:

St. Augustine Society, Newark, N. J., and Aloysius Hall Ass'n., Philadelphia, \$5 each; St. Barbara's Men's Sodality, St. Louis, \$4; St. Lawrence Ben. Society, Milwaukee, Fr. Hauptman Council, C. B. L., Ridgewood, L. I., N. Y., St. Hubert Sick Ben. Society, Marshfield, Wis., and Br. No. 199, Knights of St. George, Clearfield, Pa., \$3 each; Mr. Wm. S. Houck, Cleveland, Mr. Ernst Winkelmann, St. Louis, and Men's Sodality of St. Mary of Sorrow Parish, Buffalo, \$2 each; and St. Boniface Ben. Society, Union, N. J., Hudson County Branch, Union City, N. J., St. Joseph Society, Portland, Ore., St. Michael's Society, Bridgeport, Conn., Utica Local Branch, Utica, N. Y., Br. No. 165, Knights of St. George, Clifton, N. J., St. Joseph Ben. Society, Rochester, N. Y., Fr. Nicot Council, C. B. L., New York City, Commandery No. 39, Knights of St. John, Pt. Pleasant, N. Y., St. Joseph Ben. Society, Union City, N. J., St. Alphonsus Society, Brooklyn, St. Michael's Society, Poughkeepsie, N. Y., St. Joseph Society, Bridgeport, Conn., St. Nicholas Ben. Society, Egg Harbor City, N. J., St. Joseph Society, Lemay, Mo., St. Peter's Society, Syracuse, N. Y., Sacred Heart Men's Sodality, Florissant, Mo., Commandery No. 25, Knights of St. John, Rochester, N. Y., St. Joseph Ben. Society, Kansas City, Mo., St. Peter Ben. Society, St. Charles, Mo., Brooklyn Local Branch, Brooklyn, St. Bernard's Society, Bethlehem, Pa., Commandery No.

100, Knights of St. John, Schenectady, N. Y., St. Aloysius' Young Men's Society, Utica, N. Y., St. Joseph Men's Society, Marienthal, Kan., Perpetual Help Ben. Society, St. Louis, St. John Young Men's Society, Sheboygan, Wis., Liberty Council, C. B. L., New York City, St. Joseph Society, Andale, Kan., St. Bonaventure Ben. Society, Milwaukee, Cath. Kolping Society, St. Louis, St. Peter Claver Society, Sheboygan, Wis., St. Mathias Ben. Society, Rochester, N. Y., St. Leo Ben. Society, Newark, N. J., St. Joseph's Men's Sodality, St. Peter's, Mo., St. George Ben. Society, Rochester, N. Y., St. Henry Society, Evansville, Ind., St. Boniface Ben. Society, St. Louis, St. Anthony Society, New Ulm, Minn., St. John's Ben. Society, Rochester, N. Y., St. Peter and St. Clemens Society, St. Paul, Minn., St. Peter's Ben. Society, Milwaukee, St. Augustine Ben. Society, Jennings, Mo., Br. No. 552, C. K. of A., St. Louis, St. Boniface Society, Aniwa, Wis., St. Michael Ben. Society, Milwaukee, Mr. Herman J. Lamers, St. Louis, St. Michael's Society, Milwaukee, St. Martin's Ben. Society, St. Louis, St. Joseph Ben. Association, Richmond, Ind., St. Anthony Ben. Society, St. Louis, St. Joseph Aid Society, Easton, Pa., St. Francis de Sales Ben. Society, St. Louis, Holy Trinity Sick Ben. Society, La Crosse, Wis., St. Bonifacius Society, Syracuse, N. Y., Holy Trinity Ben. Society, St. Louis, St. Peter Ben. Society, Beaver Dam, Wis., Sacred Heart Society, Appleton, Wis., St. Joseph Society, Ellsworth, Wis., SS. Peter and Paul Society, Karlsruhe, N. Dak., Br. No. 247, Knights of St. George, Bedford, Pa., St. Aloysius Y. M. Society, Allentown, Pa., SS. Peter and Paul Society, St. Louis, St. Peter Society, New Ulm, Minn., Br. No. 284, Knights of St. George, Philadelphia, St. Joseph Society, Wadena, Minn., St. Francis Ben. Society, Oakland, Cal., Commandery No. 56, Knights of St. John, Poughkeepsie, N. Y., Br. No. 55, Knights of St. George, Pittsburgh, St. Joseph Society, San Antonio, and St. Peter's Holy Name Society, Fort Wayne, Ind.,—\$1 each.

* * *

At the annual convention of the New Jersey State Branch of the C. V., held at Elizabeth early in the fall, the committee in charge of the Youth Movement outlined plans for activity for the winter season. Recently Newark was the scene of an amateur night entertainment arranged by and for the young people who are members of affiliated societies. The purpose of this affair, according to Mr. G. A. Poll, former president of the Branch and chairman of the evening, was to help the young people become better acquainted, and this purpose was achieved. Proceeds realized from the entertainment, some \$100, are to be used to sponsor an essay contest in schools where C. V. units are established.

The affair was conducted in St. Augustine's auditorium and consisted of 20 events, including singing, dancing, instrumental selections and addresses. A special message of congratulation was received from Rev. Edward A. Bruemmer, with whom the group is co-operating in the promotion of the C. V. Youth Movement. Especially gratifying to the committee was the large number of persons and organizations contributing to the success of the evening by becoming patrons, at 25 cents each. Mr. Robert Sauer is chairman of the youth committee of New Jersey.

* * *

Various aspects of the C. V. Youth Program were outlined at the well attended promotion meeting in the interest of the Youth Movement, sponsored by the Volksverein of Philadelphia (local C. V. Federation) and the local Cath. Women's Union at St. Ludwig's Church, Phila-

delphia, on Dec. 4th. Rev. Jos. L. König, pastor, welcomed the delegates, complimenting the Volksverein on its efforts to carry out the national youth program, and indicating some of the problems youth must face today.

The work of the youth group in his parish was outlined by Rev. Henry J. Steinhagen, spiritual director, who emphasized that in each parish there are a number of young men whose co-operation will be forthcoming provided they are properly trained.

Among the guests of the occasion was Mr. Herman Spiegel, president of the C. V. of Pennsylvania, who discussed the work of the youth organization in Bethlehem. Accompanying Mr. Spiegel was the men's singing society of Holy Ghost Parish, Bethlehem. Under the direction of Prof. Francis L. Mies, the group rendered a number of songs appropriate for the occasion.

Other speakers included Mr. J. Karl Sippel, chairman of the agitation committee of the Volksverein, and Mr. Leo Taglang and Miss Julia Friedmann, presidents of the two youth organizations at Bethlehem.

* * *

"The Divorce Question" has been selected by the dramatic committee of the Young Men's District League of Jefferson City, Mo., for presentation in various parishes of the Deanery, beginning Jan. 1st. The proceeds realized from all presentations will be donated to the C. V. Youth Movement, the committee has announced. The play is now in rehearsal, it was reported at the meeting of the League, held at Loose Creek on Nov. 27th.

The activities of "Judge" Rutherford and the methods of combating his influence were outlined for the delegates by Rev. Richard Felix, O.S.B., who has been engaged in counteracting the Watch Tower movement for many years. Reports were read on the work of the United Catholic Organizations Press Relations Committee, as organized by the young men of the local district.

Fifteen priests of the Deanery and two from St. Louis attended the meeting. Rev. Harry E. Stitz, spiritual director of the Young Men's League of St. Louis, explained the work of that group; other speakers included Rev. Henry Kuper, pastor of Immaculate Conception Parish, where the meeting was held, and Rev. William L. Ebert, of Taos. Delegates were presented with copies of the monthly activities letter of the C. V. Youth Movement, supplied by Rev. Edward A. Bruemmer.

* * *

"A New World Through a New Youth" was the slogan given to the Young Christian Workers of England by Rev. Joseph Dukes, S.J., at a meeting held in conjunction with the Catholic Section of Liverpool Youth Week. It is impossible, the speaker declared on this occasion, to hope to build a new order merely by smashing the old foundations and attempting to erect new ones. The result would be chaos!

The trouble with the world today, Fr. Dukes insisted, is not wrong ideals or even low ideals, but a total lack of any ideal. Aiming at nothing, doing nothing, thinking it too much trouble to do anything, are responsible for the muddled

thinking and inertia of both the retiring and the oncoming generation.

Other speakers who addressed the various sessions explained the general aims of the Catholic youth movement, indicated the necessity of choosing a vocation at the earliest possible moment, and the importance of local meetings. The point was emphasized that the problem of abolishing evil must be studied carefully, and the plan of attack clearly understood and faithfully executed.

The same conditions obtain no less in our country. One thing, however, seems to have been overlooked: in getting rid of the cockle the wheat too should be examined and tested.

TOWARD A CORPORATIVE ORDER

EVER since the publication of *Quadragesimo anno* men have speculated concerning the true meaning and significance of the "middle section" in which Pope Pius XI advocates the corporative order of society based on the principles of vocational estates. While some writers are still confused regarding the correct terminology, there is more or less general agreement that corporative society is in no sense similar to the corporate State, the primary difference being that the latter system is inaugurated from the top down as it were, while true corporativism, hardly if at all political in character, must be developed from the bottom up.

The major question to be solved, however, and the one most commonly avoided, is how can the existing organizations of employers, workers, etc., be made to conform with the ideal put forward in the Encyclical. Discussing this problem at the last annual meeting of the Catholic Social Guild, England, Mr. J. R. Kirwan remarked that Great Britain possessed a host of "pre-corporative institutions," as certain organizations have aptly been termed, and is actually closer to the corporative system than is popularly believed. "Faced with the obvious breakdown of *laissez faire* and impelled by a growing fear of excessive Government interference," Mr. Kirwan affirmed, "both employers' associations and trade unions are being driven to seek the path of corporative organization and responsibility."

To a great extent the conditions outlined by the speaker obtain in this country also. The capitalistic system has quite definitely collapsed in our nation and the road to Washington is growing ever wider. Interference by the Federal power in affairs considered sacrosanct by the liberals of another day has become a commonplace. To escape this trend toward totalitarianism businessmen and responsible labor leaders are recognizing that close co-operation with one another is essential, if any resistance is to be offered the Federal encroachment.

The Joint Industrial Councils organized in England might conceivably be adopted by American workers and employers. Members of these councils meet regularly to consider

ways and means to strengthen their associations, to achieve their common interest. These groups are not superimposed, but are voluntary organizations that approach, if they do not realize, the true principle of corporativism. A similar attempt in our country might very easily be productive of considerable good.

CO-OPERATION AND CREDIT UNIONS

LONG before the Credit Union movement was developed in our country, the institution was flourishing in some sections of Canada, largely as a result of the activities of the pioneer, Desjardins. A notable feature of the Canadian experiment is the constant effort made to improve the organization of the "people's banks," as the C. U.'s are known in that country.

Writing to express his appreciation of the publication of a new edition of the Credit Union Catechism, His Eminence, Cardinal Villeneuve, Archbishop of Quebec, points out a number of advantages deriving from membership in a Credit Union.

"The new edition of the Credit Union Catechism is a most laudable undertaking," the Cardinal states. "I have before this emphasized the importance I attribute to these Unions for the social regeneration of the people and for establishing their security in the social-economic order."

The Cardinal's statement from which we are quoting, published in a recent issue of *La Caisse Populaire Desjardins*, official organ of the Quebec Federation of Regional Unions of Credit Unions, continues: "our workers and agricultural organizations will, in their totality, obtain to efficiency only in the degree in which they engage the co-operatives in their service, but more especially so the savings and loan associations. All leaders of the people should give this matter thought because these institutions we owe to the discernment of the genius of one who belonged to us: the late Commander Desjardins."

* * *

In addition to the lending of money by loan sharks on notes with or without collateral, the business of "salary buying" has advanced by leaps and bounds since the onset of the depression. This latter practice is an especially vicious form of usury. While attempts have been made to curb its operation, it continues to batten on the sufferings of those who must pledge their salary to obtain a loan.

The experience of a large Parish Credit Union in St. Louis with several firms of salary buyers is most revealing in this connection. Some two months ago its treasurer was informed that one of the members of the parish was indebted to three salary buyers to the amount of \$100. Upon investigation, the treasurer discovered that the receipts issued by the various firms were not legal, i. e., they did not contain the name of the firm, but bore only the first name of one of the employees, and did not indicate either the percentage of interest paid or the amount of the principal.

The Credit Union officer learned the interest paid on the loan amounted to *five per cent per week*, or *260 per cent per year*. In other words, the borrower was paying \$5 each week, but was not reducing the principal. Informed that membership in the C. U. would end the difficulty, the person promptly joined the Union, which immediately authorized a loan and the indebtedness was paid off.

About a month later the experience was repeated. This time another member of the parish was rescued out of the clutches of a salary buying firm to which he owed \$30; this second person was also paying five per cent per week.

To prevent usurers from ruining unfortunate debtors is one of the finest services a Credit Union can render members and the community at large. Officers of C. U.'s should devote at least part of their efforts to investigating conditions such as those referred to and lend their influence to abolish them.

* * *

At times officers of Credit Unions, both Catholic and secular, have paid court to the belief that the success of their organization is dependent upon the amount of dividends they pay shareholders. Nothing could be farther from the truth. A Credit Union should not gloat over the profits derived from borrowing members. Unfortunately, however, the basic principle that the dividend should be held down to a reasonable minimum is not always observed. In fact, some officers boast that they are paying six percent, and in some instances more, to their shareholders. On the other hand, there is a growing acceptance of the principle that too large a dividend should not be paid.

Having been apprised that a number of Credit Unions in the State of Missouri contemplated paying a dividend in excess of six percent, the State Commissioner of Securities promptly informed the Missouri Mutual Credit League, an association of Credit Unions, that "our policy regarding the payment of dividends has not changed, and we are still of the opinion that a six percent dividend is sufficient, and that it is wholly unwise to go beyond this." Continuing, the letter, sent from the Secretary of State's office, remarks significantly that "the payment of dividends greater in amount than six percent cannot meet with the approval of this department."

* * *

The origin of the "Montes Pietatis," sponsored by the Franciscans in Italy in the 15. century, on the one hand, and the development of our Credit Unions from the Raiffeisen Societies in Germany was discussed by Mr. F. P. Kenkel, Director of the Central Bureau, at the meeting of the South East Missouri Parish Credit Union Conference, held at Oran on Nov. 20th. Affirming the operation of a Credit Union to be a laudable work of Christian charity, the speaker insisted the profit motive has no place in the conduct of a Union.

The Credit Union consultant of the Bureau, Mr. B. Barhorst, then outlined the duties of supervisory committees, pointing out how the principles enunciated by Mr. Kenkel should be applied in practice.

A spirited discussion took place concerning chattel mortgages and the Credit Union, in particular the manner of granting a deferred loan. According to reports submitted at the meeting, the eight affiliated Parish Unions have combined assets totaling more than \$20,-

000, with a membership of 663. Exact figures disclosed by six of the organizations reveal that of the \$12,416.87 share capital \$10,470.92 is loaned to 127 members of these six Unions at the present time.

* * *

Speaking to a group of presidents of production credit corporations in Washington, Gov. F. F. Hill, Farm Credit Administrator, urged farmers to do something more than merely use the credit provided by the Government. They should, he insisted, accept the responsibilities of management. "The Government's principal intention in providing funds to help farmers to capitalize their own credit institutions was to enable the farmers to help themselves," Gov. Hill declared.

Borrowing farmers now hold 15 percent of the stock in short-term units, in the production credit associations, and in the national farm loan associations about 50 percent, the Government owning the balance. The speaker added that the farmers should own all the stock as quickly as possible.

Gov. Hill said the Government's investments in farm credit associations were similar to those of the RFC in banks, insurance companies and railroads, but complained that a wholly co-operative credit system is difficult if not impossible so long as the management operates it exclusively.

In other words, farmer-owned Credit Unions and Credit Union central banks are the real thing. They should before long replace the credit institutions inaugurated when catastrophe threatened the farmer.

* * *

On frequent occasions we have stressed the advisability of Parish Credit Unions in a locality organizing a Conference, so that individual Unions may be held close to the ideals which motivated their founding, and that a campaign of instruction be carried on.

The beneficial influence a Conference of this character can exert was amply demonstrated at the recent meeting of a certain Parish Credit Union Conference. The session was attended by a representative of one of the industrial Unions operating in that area. So impressed was he with the ideals expounded at the meeting that at the subsequent session of the Credit Union Chapter, to which his organization belonged, he reported his Union had decided to pay only a three per cent dividend although it could easily afford to pay eight per cent to shareholders.

The remainder of the money will be placed in the reserve fund, the representative asserted, and the interest rate charged the borrowers will soon be lowered.

* * *

Members of the newly formed Credit Union of St. Boniface Parish, Sea Cliff, N. Y., are awaiting word from the New York State Banking Superintendent regarding their application for a charter, made some time ago.

The secretary-treasurer of the organization reports that the charter members have been engaged for some time in the study of co-operative principles and methods. Provided the new venture is successful, the members plan to engage in other forms of co-operative endeavor.

* * *

Application papers for incorporation have been filed by the Credit Union recently organized in Most Holy Redeemer Parish, Rochester, of which Rev. William Stauder is pastor.

The new organization is the third Credit Union to

be established under the auspices of the Rochester Federation of the C. V. The other two Unions have enjoyed considerable success and the results they have achieved have aroused the interest of other parishes in the city.

THE C. V. AND ITS BRANCHES

Bishop Althoff Grants Mandate to Illinois Branch

OFFICIAL sanction to engage in Catholic Action in the Diocese of Belleville has been granted the Cath. Union of Illinois by Most Rev. Henry J. Althoff, Bishop of that See. Early in November President Jos. B. Engelmeyer called upon His Excellency to outline the activities of the Union, and shortly thereafter sent a letter formally requesting the Mandate. Bishop Althoff's reply, dated Nov. 18th, indicated a number of activities in which he requested the organization to engage, notably the promotion of the parochial school, of the Belleville diocesan newspaper, and of the movement for the more reverent observance of Good Friday.

The text of the communication is as follows:

"I was pleased to receive your letter in which you pledge the co-operation of the Catholic Union in the works of Catholic Action in our Diocese.

"The Organizations affiliated with your Catholic Union can give valuable aid in promoting the work of Catholic education. I am deeply interested in seeing all Catholic organizations unite their efforts under the direction of the pastors to bring our Catholic children to attend their parish school. Accordingly I am confident that the societies who are affiliated with your Union will assist in this campaign. The plan that is followed by other organizations is to obtain from each pastor the names of the Catholic children attending public school, and then make a personal visit to the family in an effort to have these children sent to the parochial school. If this effort is not successful, arrangements are to be made for the religious instruction of these children as often as possible during the week.

"It is becoming increasingly important that our Catholic people read their diocesan paper and it would be an excellent work of Catholic Action on the part of your societies to see to it that 'The Messenger,' our diocesan paper, enters every home in which there is a Catholic. This is especially important for families that are careless in fulfilling their religious duties. In this connection I would recommend co-operation in counteracting bad literature.

"I am also very much interested in the movement for the more reverent observance of Good Friday, which impresses so much people of every Christian denomination. Anything that your branches in this Diocese can do to promote the more reverent observance of Good Friday in their respective cities and villages will be a noble work.

"Before concluding I would ask you to have your secretary send me at his convenience a list of all the societies in this Diocese which are affiliated with the Catholic Union of Illinois.

"Wishing you every success in promoting the truly Catholic traditions and objectives of the Catholic Union of Illinois during your term as President, and granting to you and to all the members of the Catholic Union my episcopal benediction, I remain

"Yours truly in Christ,

"Henry Althoff,
"Bishop of Belleville."

Mr. Engelmeyer thereupon requested the

privilege to refer the letter to the membership committee for use in soliciting the affiliation of societies in the Diocese of Belleville. The reply of the Chancellor stated that the Bishop was "happy to note the use that you are making of his letter," and announced that "it will be perfectly acceptable to this Chancery Office" for the Union to attempt to secure new affiliations of men's and young men's societies in the Diocese.

C. V. Officers' Christmas Message Discusses Matters of Vital Interest

MATTERS of importance to C. V. societies are discussed in the Christmas message addressed to officers and members of our organization by President William H. Siefen, Secretary Albert A. Dobie and Treasurer William J. Kapp. Societies are reminded of the proposal to increase the membership of the C. V. and asked to report on their efforts to carry out this request, especially in regard to soliciting sustaining and life members. The national officers again remind the affiliated local units of the request for financial support of the Youth Movement made early in the fall.

The official publication, *Central-Blatt and Social Justice*, is once more brought to the attention of individual members, who are urged to obtain new subscribers. Moreover, local societies are again reminded of the free leaflets published by the Central Bureau and available for distribution to members of the C. V. The forthcoming annual convention, to be held in San Francisco next July, is discussed, and societies asked to plan even now to send their full quota of delegates.

Early in December, a meeting of officers of Eastern State and District organizations, called by President Siefen, was held at the Kolping House in New York City. Matters pertaining to the welfare of the C. V. were discussed on this occasion, the meeting taking the form of a round-table conference. In addition to a number of national officers, the presidents of several State Branches as well as officers of district federations attended the session. Five States were represented: New York, Maryland, New Jersey, Connecticut and Pennsylvania.

Settlement Receives Legacy from Will of Non-Catholic

FROM the estate of the late Mr. C. A. Dieckmann, of St. Louis, a non-Catholic, the St. Elizabeth Settlement and Day Nursery, operated by the C. V., has received \$4111. The legacy, consisting of notes, stocks and bonds, was turned over to the C. V. some few weeks ago by the executors. Our organization is especially indebted to Mr. Alphonse Schneiderhahn, one of the executors, for his courtesy and co-operation in representing the interests of the Settlement.

The Settlement, founded 23 years ago, has been recognized as one of the leading charities of its kind in

St. Louis and on a number of occasions has received gifts and bequests from both Catholics and non-Catholics.

Bethlehem Convention Proceedings Published

THROUGH the efficient action of the general secretary of the C. V., Mr. Albert A. Dobie, his assistant, Mr. Anthony Fischer, and Mr. Joseph Matt, publisher, the Official Report of the Bethlehem convention of the C. V. has come from the press earlier than have the reports of the past several years. The 158-page book contains a complete record of the proceedings of the 83rd annual meeting. The texts of the major addresses of the four-day assembly, a summary of all business transacted, an account of the civic and social features, the annual report of the Central Bureau, the messages of the presidents, the resolutions and recommendations of the convention, and many other salient matters are included in the well edited account. The major portion is printed in English; only the president's message and the resolutions have been translated into German.

Delegates to the convention and all affiliated societies are being sent copies of this official record of the 1938 meeting. These will, we trust, be read carefully and not scanned casually and filed. Convention proceedings constitute the permanent record of a meeting and as such should be regarded as a source book of information, to be consulted frequently for suggestions and guidance. The index included in the present record will serve to expedite the examination of this valuable document.

A New Feature of Promotion Work

QUITE frequently the question is asked in meetings of societies and district leagues, and even at State Branch conventions: "What practical activity can we engage in? Is there anything new that we can do?" Letters expressing the same question are received by the Central Bureau. In answer, it may be said that an activity that is new is not necessarily of value, and that often a new form of an old custom is far more practicable.

An activity of this character is the course arranged by the C. U. of Missouri in St. Louis. Last year, it will be remembered, this State Branch launched a plan intended to secure new affiliations. Several meetings were held, at which the method of approach was outlined; the promotion committee functioned satisfactorily, since a not inconsiderable number of new affiliations were obtained.

Following the convention last fall, however, the committee changed its policy. In order to acquaint the members of the committee with the work of the Union, and at the same time to train them in speaking, a four-week course, combining a short exposition of the activities of the organization and a series of instructions in the art of public speaking, was begun last month.

Rev. Joseph F. Lubeley, spiritual director of the St. Louis and St. Louis County District League, volunteered to conduct the course. The response has been most gratifying. So much so that after the third meeting many of those attending expressed the wish the lectures should be continued. Of particular significance is the fact that the majority of the participants are young men, whereas last year the promotion committee was composed almost exclusively of older members. Hence, the course has achieved a two-fold effect: it is training men who will visit prospective affiliates to invite them to join the State Branch, and is winning the interest and co-operation of a number of young men who might otherwise be lost to the organization.

At each session one or two members deliver short addresses on the work of the Union or some phase of the Social Question, etc. The other members, with the assistance of Fr. Lubeley, analyze both the content of the remarks and the manner of presentation.

The activity begun by the C. U. of Mo., should be undertaken by every State Branch, as a practical project of Catholic Action. It serves to attract new members to the work of the C. V., and is productive of much good: the members themselves, who gain a definite facility of expression, unquestionably benefit, as does the organization as a whole, because men thus trained are able to represent the society or Branch at meetings of prospective affiliates, and invite them to join the C. V.

Bishop of Belleville to Observe Anniversary

PLANS are being completed for the celebration of the silver jubilee of Most Rev. Henry J. Althoff as Bishop of Belleville, Ill. Bishop Althoff, who is Protector of the C. U. of Illinois, was consecrated Bishop of Belleville on Feb. 24, 1914, having been appointed to that office on Dec. 3rd of the previous year.

At the time of his consecration, Bishop Althoff was pastor of St. Barbara's Parish in Okawville; previously he had served in parishes at East St. Louis and Damiansville.

The jubilarian was elected to succeed Most Rev. John Janssen, first Bishop of Belleville, and like his successor is a friend of the C. V.

Bureau Issues New Publications

COPIES of the new Central Bureau pamphlet, "The Outstretched Hand of Communism," were placed on sale shortly before Christmas. This pamphlet, the first to be published during the winter season, was prepared by Most Rev. Aloisius J. Muench, Bishop of Fargo, N. D., and honorary chairman of the C. V. Committee on Social Action.

At once lucid and thought-provoking, the new brochure, No. 33 of the "Timely Topics Series," is a succinct analysis of the Communist attempt to win Catholics to the Red cause by proffering the hand of fellowship. Bishop Muench indicates clearly the reasons why Catholics may not accept the outstretched hand, using for the most part Communist sources to prove his point.

An unusual feature of the pamphlet is the four-page appendix containing statements taken from the *Selected Works* of Lenin. In themselves these quotations constitute sufficient reason for rejecting Communism;

they are expressions of opinion by Lenin concerning morality, private property, terror, etc., etc., and are a fitting climax to the contentions of the Bishop of Fargo. Single copies sell for 10 cents, 12 copies cost 75 cents.

Almost simultaneously with this brochure there came from the press a new Free Leaflet, "Mary or Jezebel—Which?" Written by Lawrence A. Achong, of Port of Spain, Trinidad, it is intended primarily for women, as it concerns modesty and morality in dress. Copies of the leaflet may be obtained from the Central Bureau.

District Leagues Active on a Number of Fronts

WHEN some day the complete history of the C. V. is written, the analyst will beyond question be impressed by the great diversity of activities in which member branches and leagues engaged. While adhering closely to fundamental principles, the work of each section is only remotely similar to that of neighboring leagues or branches. Responsible for this, to an extent at least, is the fact that conditions are not identical in any two localities.

Our Syracuse, N. Y., Local Branch, for example, recently took advantage of the opportunity to present its message over a local radio station. The secretary informs us "there may be further opportunities in this respect," and members are now engaged in gathering material for future use, to be presented in dramatic form.

All sections of the New York Branch co-operated with other Catholic and a number of non-Catholic organizations in campaigning for the passage of two amendments to the State Constitution intended to make possible that Catholic school children may ride on public school buses. The Rochester Federation was particularly active in this endeavor, sponsoring a number of mass meetings and distributing handbills and other literature enlisting the support of voters on behalf of the proposed amendments. At the recent quarterly meeting a number of societies reported they intend to defray the cost of the subscription to *Central-Blatt and Social Justice*, received by their secretaries, and also to assist the C. V. Youth Movement with financial contributions. To acquaint members of the clergy with the work of the Federation it was decided to invite at least one priest from each affiliated society to future quarterly meetings. Two jubilees were reported at the session: the 65th anniversary of the St. George's Commandery No. 43, Knights of St. John, and the golden jubilee of the founding of St. Francis Xavier Parish.

Delegates to the November meeting of the Brooklyn Federation heard a detailed report on the activities of the Kolping Society, delivered by Mr. Emil Krauskopf. Among recent activities of the Brooklyn Branch of that Society was an address by Fr. Schulte, the "Flying Priest." Another affiliated organization, the Sick Benefit Fund Kameradschaft, reported it had made its annual donation of \$25 to the Peter's Pence Fund, and a like contribution to the Cath. Women's Union Christmas collection. The social sponsored by the Branch on behalf of the Christmas Fund for the Poor was reported highly successful.

After protests against the showing of the propaganda film, "Blockade," had failed to induce the management of a local theater to withdraw the picture, the Federation distributed handbills to all persons approaching the theater, and also to parishioners of the Catholic Church in that vicinity. The handbills pointed out the reasons why the film should not be patronized.

The patronal feast of the Federation was celebrated

on Dec. 11th at St. Aloysius Church in conjunction with the women's section. Msgr. George A. Metzger, pastor of St. Thomas Church, Woodhaven, L. I., preached the sermon of the solemn vesper service. The Kameradschaft society again participated in this celebration; one of the former presidents and trustees of this organization was the father of Rev. Peter Bernard, pastor of St. Aloysius Parish.

Consideration of the Youth Movement occupied the attention of delegates at the meeting of the Catholic District League of Cleveland, held Dec. 18th. Several priests attended the session and participated in the deliberations.

Some 200 persons attended the "smoker" sponsored by the Quincy, Ill., District League, conducted recently. A number of special features had been arranged, including boxing exhibitions, singing and addresses, notably that delivered by Rev. Fr. Hufker. So successful was this venture from a social standpoint that a similar undertaking is contemplated.

The moral and economic benefits that would result from a slum clearance project in the city of St. Louis were discussed by Rev. Joseph Blank, S.J., pastor of St. Joseph's Parish, at the meeting of the St. Louis and St. Louis County District League, held Dec. 5th in St. Anthony's Parish. The formation of a committee to study the monetary system was announced to the delegates and reports on promotion work, legislative activity and the Youth Movement delivered.

Subscriptions to our Monthly

AS reported in a previous issue of our journal, one of the major recommendations of the Bethlehem convention expressed the request each affiliated C. V. society pay for the subscription to *C. B. and S. J.* received by its secretary. To date only 74 societies have complied with this recommendation.

A few of our affiliated units have done far more than this, however. For almost a quarter of a century the St. Joseph's Benevolent Society of San Francisco has subscribed for twenty-five copies on behalf of its members.

Another unit of the C. V., the St. Francis Benevolent Society of St. Louis, for more than 15 years has made it a practice to award one subscription to the magazine at each monthly meeting, or a total of 12 per year.

Jubilee

VISITING clergy, societies of men and women and parishioners combined to prepare a fitting celebration for the 75th anniversary of the founding of St. Boniface Parish, Jersey City, N. J. One of the oldest societies of the parish, the St. Boniface-St. Joseph Sick Benefit Society, was one of the first groups affiliated with the C. V. It was in this parish the New Jersey Branch of the C. V. was organized.

The diamond jubilee ceremonies consisted of a solemn high mass on Nov. 20, and a banquet and entertainment two days later. Most Rev. Thomas J. Walsh, Archbishop of Newark, presided at the mass, celebrated by Rev. William F. Holl; the Vicar General, Rt. Rev. Msgr. John C. McClary, served as archpriest, while the Rt. Rev. Msgr. John J. Dauenhauer, S.T.D., of Madison, N. J., preached an eloquent sermon on the occasion. The preacher, a close friend of the C. V., considered the contribution of

German immigrants to the welfare of this country during the past two hundred years and more.

Mr. G. A. Poll, former president of the State Branch of the C. V., delivered the principal address at the jubilee dinner, attended by more than 300 people. The banquet was followed by a one-act play presented by members of the parish.

Only seven pastors have served St. Boniface parish since its foundation in 1863. The first pastor, the late Rev. Dominic Kraus, labored there for 22 years, while his successor, the late Rev. Wm. F. Wahl, acted as rector for 40 years, from 1885 to 1925. The parish benevolent society, according to the 68-page souvenir history published for the jubilee celebration, was established on Jan. 1, 1864. Plans for the celebration of this organization have not as yet been released.

Necrology

WRITER, editor, educator, lecturer, and Catholic leader: Thus may be summed up the life and career of Rev. Virgil Michel, O. S.B., dean of the College of Arts and Sciences of St. John's University, Collegeville, Minn., who departed this life on Nov. 26th after a brief illness.

A devoted friend of the Central Verein, Fr. Virgil contributed frequently to our monthly, co-operated with the national officers and particularly with officials of the Minnesota Branch. Largely through his efforts the Central Verein Institute for Social Study, designed to train young Catholic leaders, became a reality. Moreover, Fr. Virgil participated in numerous district league meetings and State Branch conventions, inspiring the delegates by his words of counsel and encouragement.

His untimely death is attributed to the great demands he placed upon his health. Working at an almost feverish pace, the deceased accomplished in 48 years what most men achieve only after a lifetime of intensive activity. Weakened by previous illness, his body was unable to withstand the ravages of pneumonia.

Widely known as an author and lecturer, Fr. Virgil was a co-founder and for many years editor of *Orate Fratres*, monthly devoted to the liturgical movement, in which he was profoundly interested. Besides his participation in the work of the C. V., he gave unstintingly of his time to the Cath. Rural Life Conference, and various educational, religious and academic associations with which he collaborated. The author or translator of a series of valuable books, lecturer at numerous conventions and congresses, the deceased did his full share towards promoting both the liturgical movement and Catholic social action in America.

Born in St. Paul on June 26th, 1890, Fr. Virgil enrolled at St. John's Preparatory School in 1903, and having completed his classical course at St. John's, he entered the Benedictine Order in 1906. Ordained in 1916, Fr. Virgil continued his studies at the Cath. University of America and in Europe. For a time he served as prefect of clerics at the Abbey; stricken in 1929 with a serious illness, the deceased was sent to an Indian Mission in northern Minnesota to regain his health. In 1933 Fr. Virgil returned to St. John's to fill the post of dean of the college, a position he held until his death.

Hundreds of men and women from all walks of life came to pay their final respects to their departed leader, co-worker and friend. The Rt. Rev. Alcuin Deutsch,

D.S.B., Abbot of St. John's, celebrated the solemn requiem mass for the soul of the deceased. The Natl. Cath. Rural Life Conference, the C. V., many religious orders and communities of priests and nuns, as well as the secular clergy were represented at the obsequies of a monk of St. Benedict who performed his mission with exceptional zeal.

* * *

Through the demise of Monsignor Joseph Selinger, of Jefferson City, the Archdiocese of St. Louis has lost a priest remarkable for outstanding qualities of mind and character. To speak of him as a pious priest, learned, utterly devoted to the Church and his calling, a man of wide experience, cultured and amiable, is to outline merely in a rough way the singular and charming personality of a priest and man who, although an American by birth, possessed the advantages of a European background.

This background was in part inherited and in part acquired during Msgr. Selinger's years of study in Rome. His family belonged to the substantial middle class of a town in Baden, where his grandfather had served as a lieutenant of militia in the days of the French Revolution, when the people were called on to oppose the sansculottes who came from France to impose the "blessings" of the Revolution on their neighbors across the Rhine. Ultimately, some members of his family did not, in fact, remain unaffected by the spirit of the German Revolution of 1848 which created somewhat of an epidemic in Baden. Born at Hannibal, Mo., where his parents settled after their arrival in the New World, the late Monsignor spent his younger days at St. Charles, from where he went to St. Francis Seminary, Milwaukee, and ultimately to Rome.

The years at Rome left a deep impression on the German-American student; one of his teachers was the late Cardinal Satolli, who frequently communicated with Msgr. Selinger, especially during the Roman prelate's sojourn in Washington as the first Apostolic Delegate in the United States. In fact, Msgr. Selinger remained in Rome even after he had acquired his Doctor of Theology to act as instructor at the American College, his *alma mater*. This experience served him in good stead, once he had been called to St. Francis Seminary, where he taught Dogmatic Theology. Recalled by his Archbishop, Most Rev. John J. Glennon, to his own diocese, he became pastor of St. Peter's Parish at Jefferson City, whose church is situated but a stone's throw from the Capitol of the State of Missouri.

The opportunities thus thrust upon Msgr. Selinger were improved by him on many occasions. But he never was a politician, rather a diplomat who won the respect of all because he was upright, discreet, unselfish and amiable without being suave. His virtues were those of a Christian man and priest. His religious convictions were ingrained and not superimposed.

In his later years he developed the mellowness of a patriarchal nature. Withal he was firm in matters of principle. Once he knew his days were numbered, he spoke of the end as an emigrant does of his departure for a new home.

There was a time when Msgr. Selinger was not closely allied with the C. V., probably due to the fact that as a lector at St. Francis he lacked the opportunity to acquaint himself with the men and the policies of our Federation. During the later years of his life, he became a truly staunch friend of our cause and hence accepted most willingly the office of Spiritual Adviser to the Catholic Union of Missouri. He fostered this organization by all means possible to him. The Selinger Social Center at Jefferson City, dedicated a year prior to his death, stands as a monument to his understanding of the present need of a well informed and religiously virile laity. All in all, a priest who put the enemies of the Church to shame.

MISCELLANY

Throughout the Christian world the Church Unity Octave will be observed from Jan. 18th, the feast of the Chair of St. Peter, to Jan. 25th, the feast of the conversion of St. Paul. All Catholics are urged to attend mass and receive Communion as often as possible during the Octave, and recite the prescribed prayers. The intention of this observance is to effect the return of dissident Churches to the true Church of Rome.

C. V. societies contemplating holding meetings during this period should assign a member or ask their spiritual adviser to deliver a talk on the purposes and objectives of the Church Unity Octave, pointing out the reasons why all Catholics should participate in its observance.

Weekly classes in the social encyclicals are being conducted in Detroit for the benefit of workers by the Activist Worker's School, sponsored by the Association of Catholic Trade Unionists. The course is under the instruction of Msgr. John S. Mies, a staunch friend of the C. V., and pastor of Rosary parish, where the sessions are held.

A keen student of economic and social problems for many years, Msgr. Mies is particularly well adapted to conduct a course of instruction of this character. While studying in Europe, he participated in the work of the Volksverein of München-Gladbach, and following his return became an active member of the C. V., promoting especially its social program.

To commemorate the golden jubilee of the founding of the New York Branch of the Kolping Society the committee in charge of the celebration had medals struck. About three inches in diameter and made of bronze, the medal bears the likeness of Fr. Adolph Kolping, founder of the International Kolping Society, and the years of his life—1813-1865.

On the reverse side appears the image of a young man carrying the Kolping banner, with the New York skyline in the background.

The inscription reads: "Golden Jubilee, Catholic Kolping Society, New York," while the organization's years of existence, 1888-1938, are likewise recorded.

Six copies of the medals were struck in gold and presented to special friends of the Society. One of the bronze medals has been presented to the C. V. for its historical collection.

Appointment of Mr. Louis M. Killmeyer as supreme secretary of the Cath. Knights of St. George has been announced by Mr. John Eibeck, president. The new appointee will fill the position occupied for many years by the late Mr. P. Jos. Hess, who was killed in an automobile accident in New Jersey this summer while on his way to the Bethlehem convention of the C. V.

Mr. Killmeyer has served in the capacity of chief clerk at the headquarters of the Cath. Knights, in Pittsburgh, for 30 years. In the words of the president, "his wide experience and deep knowledge of all detailed work connected with this office highly qualifies him for this appointment."

Ninety-seven members of the Cath. Knights of St. George, fraternal insurance organization, received sick benefit payments during the month of October, according to figures made available by the national headquarters recently. A total of \$3762 was divided among these members, representing 72 affiliated societies.

Payment of sick benefits to members in time of adversity is one of the prime reasons to justify the existence of benevolent societies or fraternal insurance groups. The Cath. Knights pay a considerable sum each month to members thus afflicted, as the above figures indicate. At the October executive meeting the names of 18 deceased members were reported; these men carried insurance to the amount of \$13,000.

Subscribers to our journal were perhaps disappointed at the tardiness of the December issue. Whereas normally the issue reaches them a few days after the first of the month, the magazine for December was delayed almost a week. This was due to a breakdown and several days were required to repair the motor, since parts could be obtained only in a distant city.

The page makeup for the issue left our hands on Nov. 26th or in sufficient time under ordinary circumstances to assure the scheduled publication date.

Compliance with his request for free literature published by us, and sent for distribution among his parishioners was acknowledged by Rt. Rev. Msgr. R. J. S., Ohio, as follows:

"I am sure, very good work is being done. The people appreciate this information and inspiration which is given to them in such a convenient manner.

"I wish to express the gratitude of the Parish as well as my own personal thanks for this great favor."

BOOK REVIEW

Die Kunst Anständig zu Sein. Von Arkas. Benziger and Co., Verlagsanstalt, Einsiedeln. Cloth. 260 p. Fr. 5.50. M. 4.60.

THE title of this delightful volume might mislead some to think that it is merely a manual of etiquette and of polite behavior. This would be vastly underestimating its scope or rather of completely misconceiving its purpose. In fact it is not easy to convey an idea of the nature of the book. I would say that it presents a plea for dignity in personal conduct and comity in social intercourse. It goes beyond the traditional forms of approved manners and shows that they are the outblossoming of a desire to mold external actions in such a way that they are expressive of human dignity and protective agencies in social life. Politeness, courtesy, urbanity, gentility, propriety and decorum are values of a high order, not sufficiently appreciated in a democratic environment and a naturalistic age which affects to despise the graces and elegancies of life. What we have really lost by making little of these external amenities comes home to us with startling force when we dwell on the increasing vulgarity and coarseness of our public life. The author engages in a charming as well as necessary task when he tries to bring our generation back to a profounder understanding of the true meaning of good manners and of their importance for self expression and pleasant living.

Rightly the author regards as the root of good manners the virtue of reverence. Carelessness in this respect bespeaks a lack of self respect and of the proper respect for others. Good manners humanize and socialize behavior, which they raise above the level of reflex and impulsive action and lift into the realm of deliberately and spiritually controlled conduct. They, therefore, imply self restraint and discipline and have an aesthetic as well as a moral significance. Politeness may not in itself be a virtue but it certainly is a safeguard of virtue and very often takes on the quality of genuine charity. Life in the raw has no attraction; it appeals to man's better instinct only when it has been formed in accord with the requirements of morality and good sense. Moreover we rob ourselves of the finer pleasures of life when we cast off the wholesome curbs which polite society has wisely imposed.

Our age needs reverence and understanding if it is to be freed from its cult of blatant vulgarity and its shameless outspokenness. We recommend the exquisitely charming volume especially to those who foolishly boast of their cynicism and sophistication and imagine that refinement of manners is antiquated. Let them remember that form does not impoverish but enrich life.

C. BRUEHL, Ph.D.

CENTRAL-BLATT AND SOCIAL JUSTICE

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Central Bureau of the Central Verein,
3835 Westminster Place, St. Louis, Mo.

Spanische Religiosität und spanisches Denken.

(Schluss)

Die Vermengung von Heiligem und Unheiligem, diese Herabziehung des Himmels auf die Erde scheint die Erklärung zu bieten für zahlreiche Misstände im spanischen Klerus der Gegenwart. Es liegt nur allzu nahe, dass Leute von geringer Geistigkeit, die infolge der Verhältnisse in den geistlichen Beruf gelangen, aus ihrem geistlichen Beruf ein Gewerbe machen. Schliesslich gehört auch zum Leben des Alltags, dass man Hunger hat und essen und trinken will. Und wenn er keine tiefe geistige Formung erfahren hat, so nutzt man eben die Erwerbsquellen, die einem offen stehen. Und da ja das Religiöse auch im geistigen Leben kein abgeschlossener Bezirk ist, trägt eben der Durchschnittsmensch weniger Bedenken, im Heiligen einen materiellen Erwerb zu suchen. Aus persönlicher Erfahrung ist ein Fall bekannt, wo ein berühmter Kanzelredner für jede Predigt 500 Peseten bezog. Der Geistliche, der mir das erzählte und den ich als durchaus untadelig kannte, fand nichts Stossendes darin und war über meine Entrüstung nicht wenig erstaunt. Der gleiche Geistliche übrigens, der mir ernste Vorwürfe deswegen machte, dass ich einem protestantischen Buben Griechisch-Stunden gab. Cosas de Españá!

Ich sagte vorhin, der Durchschnittsmensch. Denn so gibt es auch im modernen Spanien in jeder Beziehung vorbildliche Priester und Laien. Ich habe persönlich Aerzte und Apotheker gekannt, die Samstag und Sonntag in den Armenvierteln von Madrid und auf dem Lande den Kindern Religionsunterricht erteilten.

Gehört nicht eine ganz ausserordentliche Glaubensüberzeugung und ein Apostelgeist dazu, wenn Laien angesichts der grossen Zahl von berufenen Leuten der Geistlichen, die ihre primitivsten Pflichten vernachlässigten, sich dieser Mehrarbeit unterzogen. In einem Diaspo-

raland wäre diese von Laien geleistete Arbeit viel begreiflicher. Die abgrundtiefe spanische Religiosität mit ihrer inbrünstigen Glut mag bei den Massen vom Alltäglichen, Irdischen, Materiellen oder sogar von nichtspanischen, bezahlten Hetzern ins Gegenteil verkehrt worden sein. Ich möchte fast den paradox klingenden Satz wagen: Einen so fanatischen Religionshass, wie wir ihn in diesem tragischen Bürgerkrieg erlebt haben, ist nur möglich bei einer so tiefen religiösen Veranlagung. So fanatisch kann man nur hassen, was man vorher fanatisch geliebt hat. Wollen wir spanische Religiosität in ihrer Grösse und Reinheit, in ihrer Schönheit und Tiefe kennen lernen, so müssen wir das einzigartige, umfangreiche Buch der spanischen Mystik des 16ten Jahrhunderts aufschlagen. Gestatten Sie, dass ich in kurzen Zügen, das Wesen der spanischen Mystik zu umreissen versuche. Ich möchte nur ganz kurz das Arteigene der spanischen Mystik herausstreichen.

Als eine *peuple de passion*, wie Salvador de Madariaga sein Volk bezeichnet, überwiegt in der spanischen Mystik die leidenschaftliche Sehnsucht nach Gott, während bei deutschen Mystikern wie Meister Eckehard, die stille, beschauliche Abgeschlossenheit vorwiegt. Die spanische Mystik ist ein gewaltiges Hohelied der Liebe; eine Glut der Liebe zu Gott brennt in den spanischen Mystikern, wie sie nur bei einem leidenschaftlichen Volk möglich ist. Was bei den Italienern nur ganz wenigen auserlesenen Geistern beschieden war, umfasst in Spanien ganze Volkskreise.

Als zweiten typisch spanischen Zug möchte ich den aktiven Charakter der spanischen Mystik hervorheben. Die spanischen Mystiker nehmen ihrem religiösen Erleben gegenüber keine passive Haltung ein, wie z. B. die Italiener (Castiglione), sondern bei ihnen nimmt die Mystik die greifbaren Formen werktätiger Liebe an. Tätige Liebe zu Gott und zu den Menschen, denen man helfen, und die man am mystischen Glück teilnehmen lassen will, sind der Grundzug der spanischen Mystik.

Ein dritter Zug der spanischen Mystik, der sie vorteilhaft abhebt von der deutschen Mystik ist die Tatsache, dass die spanische Mystik nicht aus zügelloser südlicher Phantasie, wie man leicht annehmen möchte, sondern aus tiefem, echtem religiösem Erleben quillt. Man täuscht sich überhaupt, wenn man bei den Spaniern eine üppige Phantasie vermutet. Das mag für die Andalusier zum Teil zutreffen; ganz verfehlt wäre die Vermutung in Bezug auf die Kastilier.

Imaginación heisst bei den Spaniern nicht zügelloses Spiel der Phantasie, sondern eher plastische Vorstellungskraft. Der spanische Mystiker drückt sich in einer für alle verständlichen Sprache aus. War das letzte und tiefste Erleben auch nur ganz wenigen Geistern vorbehalten, so ist doch eines sicher, dass die

mystische Literatur in keinem Volke eine solche Verbreitung fand, wie beim Spanischen. Das liegt nicht nur im religiösen Grundzug des spanischen Wesens, sondern in der Volkstümlichkeit der mystischen Ausdrucksweise der spanischen Autoren.

Ein weiterer hervorragender Zug ist die positiv-praktische Einstellung der spanischen Mystik, die sich nicht in tatenlosen Anietismus oder gar Nihilismus verliert. Wohl ist auch für die spanische Mystik der Grundsatz geltend: *Todo es nada*. Aber eben durch die Hindwendung des *Todo* zu Gott, wird es *algo*, d. h. bekommt es Wert. Das andere wäre metaphysischer Pessimismus. Sie verachtet den Menschen nicht, sondern sieht in seiner unsterblichen Seele ein Ebenbild Gottes. Die Seele Gott zu weihen und ihm zu vereinigen, ist das einzige Streben und der Sinn des Lebens für den spanischen Mystiker. Wenn er schreibt oder redet, so nur deshalb, einem andern ein Führer und Lehrer zu sein und zwar in möglichst anschaulicher Weise. Um dieses Ziel zu erreichen, verfällt die spanische Mystik auf Psychologie. Wenn man seine Seele schulen will, muss man sie gründlich kennen. Das hat die spanische Mystik von abstraktem Gegrübel und wirklichkeitsfernen Träumereien ferngehalten.

Obwohl bereits angedeutet, möchte ich einen vierten Zug noch ausdrücklich erwähnen: die lehrhafte Tendenz. Wenn Triebtheiler in der Mystik eine osoterische Religion sieht, bestimmt nur für ganz wenige Auserwählte, die nicht predigen und keine Proselyten machen (Triebtheiler: Die Bedeutung der Mystik für die Weltreligionen) so mag das auf die Mystik anderer Völker zutreffen, für die Spanier des 16ten Jahrhunderts trifft es nicht zu.

Sie sind nicht exklusiv. Es drängt sie, ihr mystisches Erleben andern mitzuteilen, nicht aus exhibitionistischer Lust, sondern um andere teilhaftig zu machen ihres Glücks und sie herauszureissen aus der Lethargie des Alltages und sie gegen die reformatorischen Ideen geübt zu machen. Die spanische Mystik trägt apostolischen Charakter.

Die spanische Mystik ist nicht übersinnlicher Erlebnisse bar, wie die Mystik eines Thomas von Aquin, sondern ekstatisch visionär, wie die des Bernard von Clairvaux und der Catarina von Siena.

Sie ist nicht naiv und phantasiemässig wie die eines Franz von Assisi und der Mechthild von Magdeburg, sondern verstandesmässig, die *razón* spielt eine viel wichtigere Rolle als die *imaginación*. Die Vernunft ist die Basis, der Ausgangspunkt alles mystischen Erlebens. Zuerst müssen die Dogmen, bzw. ihre Grundlagen verstandesmässig erfasst sein, bevor ein mystisches Eindringen in die Geheimnisse überhaupt möglich ist.

Die spanische Mystik ist wesentlich vom spa-

nischen Rittertum und seinen Idealen beeinflusst. Die heilige Theresia nennt sie *caballeria a lo divino*, Rittertum auf das Religiöse angewendet. Der heilige Franz von Assisi muss sich in der spanischen Literatur des 16ten Jahrhunderts eine typische Hispanisierung gefallen lassen: Er wird zum *Caballero Asisio*. Die spanische Mystik hat einen aktiven, heroischen Zug, der unzweideutig dem Rittertum entstammt. *Caballero a lo divino*, Glaubensritter sind die grossen spanischen Mystiker und Aszeten: Ignatius und Santa Teresa. Sie ziehen aus, wie Don Quijote, die Bedrückten zu verteidigen, den Unglücklichen beizustehen, Ehrenwache zu halten, die Ritterweihe zu empfangen, der Dame ihres Herzens zu dienen.

Der Bedrückte, *a lo divino*, ist Christus, das Opfer der Juden, die ihn kreuzigten, die Unglückliche die Kirche, die von der Reformation bedrängt wird, Ehrenwache halten sie vor dem Tabernakel. Die Ritterweihe erhalten sie vom König der Könige, dem zu dienen mit leidenschaftlicher Hingabe die spanischen Mystiker, diese *Caballeros a lo divino* sich zum alleinigen Lebensinhalt gemacht haben.

J. A. DOERIG, Dr. phil.
Zug, Schweiz

Heinrich Armin Rattermann.¹⁾

ES war an der Zeit, das Leben und die Lebensarbeit Rattermanns in einem Gesamtbild zu würdigen. Die Aufgabe ist gewiss nicht leicht, einmal bei dem Problem, das die eigenartige Persönlichkeit dieses Deutsch-Amerikaners bietet und dann bei den aussergewöhnlich vielen und verschiedenen literarischen Arbeiten, die Rattermann in einem langen fleissigen Leben veröffentlichte. Was die Verfasserin in dieser ersten grösseren Schrift über Rattermann bringt, ist darum, wie leicht zu verstehen, mehr ein ausführliches Lebensbild und eine übersichtliche Ausbreitung seiner dichterischen, literarhistorischen und geschichtlichen Arbeiten geworden, als eine eigentliche kritische Würdigung. Sie hat sich dabei von der Persönlichkeit und dem Schaffensdrang dieses Mannes so sehr einnehmen lassen, dass sie an den Schwächen und Mängeln vorbeisieht und selbst da Verdienste findet, wo sich Entgegenstehendes zeigt. Dies gilt z. B. für seine politische und besonders für seine religiöse Ueberzeugung. Mögen seine Verdienste auch noch so bedeutend sein, soweit sie deutschamerikanische Literatur und Geschichte betreffen, schliesslich entscheiden nicht sie und auch nicht ein Schein, ob wir als Katholiken

¹⁾ Spanheimer, Sister Mary Edmund, of the Sisters of St. Francis of Mary Immaculate, Joliet, Ill. Heinrich Armin Rattermann, German-American Author, Poet and Historian, 1832-1923. A Dissertation. The Catholic University of America, Washington, D. C. 1937, 148 p.

an als einen der Unsrigen ansehen sollen oder nicht.

Es ist heute drüben Mode geworden, alles was den Gegenwartsauffassungen nicht entspricht, mit „überwundenem Liberalismus“ abzutun. Diesem Liberalismus verfiel Rattermann in der Tat. — Er, gläubig katholisch von Hause aus und so in den ersten, bescheidenen Jahren seines amerikanischen Lebens, vertrieb sich später dem Einfluss seines Landmannes Stallo, der das liberale Aufklärertum um die Mitte des vorigen Jahrhunderts vertrat (starb unversöhnt mit der Kirche). Rattermann wurde Skeptiker (S. 98), und *er blieb es*. Es ist darum verfehlt, wenn die Verfasserin eine solche ästhetische Religionsauffassung zu religiöser Ueberzeugung umstempelt. Die Träne, die er der Mutter dankbar weilt (S. 11), hat nichts mit Reue zu tun, wie die Verfasserin meint; sie ist schmückendes Beiwerk, wie so manche seiner auf religiöser Tradition ruhenden katholischen oder christlichen Wendungen, die wir auch bei grossen nichtkatholischen Dichtern finden. Da seine religiöse Bildung nur auf dem Volkskatechismus fusste, war sein eigenes Philosophieren über Kirche und Dogma mehr ein Sprung ins Dunkle als ein Aufstieg zu tieferer Erkenntnis. Sein Gefühl für die erzieherischen und kulturellen Werte des Christentums und wohl auch seine wahre Freundschaft mit hochstehenden katholischen Geistlichen werden ihn davon abgehalten haben, in die Gehässigkeiten zu verfallen, wie man es bei andern Aufgeklärten seiner und jeder Zeit findet. Wenn Rothensteiner ihn als katholischen Schriftsteller und Dichter bezeichnet, dann spricht daraus mehr die Milde des nachsichtigen Freundes. — Rattermann hatte von sich als Dichter eine hohe Meinung. Er versuchte sich in allen Dichtungsarten — er schrieb allein über 600 Sonnetts (71) — der scharfe Kritiker wird darin nicht wenige uneine Reime und Verstösse gegen die Regeln entdecken. Was Seidensticker von seinen Aphorismen sagt, gilt auch für sie: eine reiche Gedankenwelt offenbart sich darin. Aber damit erwirbt er sich noch nicht, entgegen der Ansicht der Verfasserin, den Rang eines grossen Dichters (82). Auch für sein dichterisches Urteil sind seine Vorbilder massgebend, mag er sich auf seine eigenen Dichtungen weniger streng angewandt haben. Unbestritten hat er durch beides auf seinen Freundes- und Leserkreis stark eingewirkt.

Rattermanns *bleibendes Verdienst* liegt in seinen Beiträgen zur deutschamerikanischen Geschichtsforschung, obgleich er auf diesem Gebiet nicht der eigentliche Bahnbrecher war. Die Verfasserin geht darum zu weit, wenn sie die deutschamerikanische Geschichtsschreibung als ganz auf ihn gestützt hinstellt (104). Sie mag darin Rattermanns eigene Auffassung nachschreiben; dennoch bleibt es bestehen, dass vor, mit und nach ihm andere unabhängig

von ihm gearbeitet haben. Von einzelnen Namen abgesehen, gilt dies von der ganzen katholischen deutschamerikanischen Geschichtsforschung, z. B. im Pastoralblatt, Central-Blatt und in den vielen selbständigen Werken. Rattermanns Arbeit auf katholischem geschichtlichem Gebiet beschränkt sich auf ganz wenige Aufsätze, und selbst dabei handelt es sich mehr um Freundesbiographien als um eigentliche Forschungen. Und doch wäre gerade er der Mann gewesen, der aus der damals reichhaltigen Fülle hätte schöpfen können. Wir können nur immer wieder bedauern, dass er als geborener Katholik hier nicht die Notwendigkeit des eigenen Einsatzes sah.

Was die Schrift selbst betrifft, so vermisst man darin eine genaue Darstellung der sozialen Verhältnisse, aus denen Rattermann kam. Mit „tyrannized country“ (13) und „slavery“ (44) ist es nicht getan. „We know so little of the social environment from which the foreigner came. American social history cannot be written until the social history of modern Europe has been written.“ Dies Wort des Professor Marcus L. Hansen, die er auf der Tagung der Amer. Histor. Association, 1933, sprach, sollte für alle Werke gelten, die sich mit Einwanderergeschichte befassen; nur dann wird man hierzulande das besser einschätzen, was der Einwanderer diesem Lande brachte. — Das abfällige Urteil über das deutschamerikanische Schrifttum (S. 9) nimmt für eine Dokorthese wunder. Ein Blick in die eigene, wenn auch unvollständige Bibliographie und in die wissenschaftlichen deutschamerikanischen Zeitschriften hätte gefunden, dass auf deutschamerikanischer Seite mehr und Besseres geleistet worden, als auf einer andern; mit allgemeinen Ausdrücken dient man nicht der Forschung. Die Diözese, zu der Anklam gehörte, heisst Hildesheim, nicht Hildesheim-Osnabrück (S. 8, Z. 14 v. o.). Ein „Washington Journal“ gab es in den achtziger Jahren nicht (S. 110). Die S. 5 und S. 147 angezogene grösste auslanddeutsche Bibliographie heisst „Auslanddeutsche Quellenkunde“, nicht Quellenbuch, der Herausgeber ist Dr. R. Mai, nicht May. Seite 64, Z. 1 muss es Anklam heissen statt Aukum, S. 87, Z. 8. Stavenhagen statt Skavenhagen, S. 126, Z. 18 v. u. und S. 147, Z. 2 v. u. *Seebote* statt *Sendbote*. Die Uebersetzung der deutschen Texte ist oft ungenau; so heisst „Wucherblume“ nicht wild flower sondern daisy (auch Gänseblümchen genannt, *Leucanthemum vulgare*).

Die dankenswerte fleissige Schrift lässt den Wunsch nach einer wissenschaftlichen Abschätzung Rattermanns offen. Gleichzeitig aber den andern, dass eine kritische Hand eine Auswahl aus Rattermanns Werken, vor allem seinen geschichtlichen, herausgeben möge. Die deutsche Heimat hat an uns in der Fremde viel gutzumachen. Sie tut es nicht dadurch, dass sie uns mit Büchern und Schriften über deutsches Volkstum überschüttet, wie sie in letzter Zeit pilzartig aus dem Boden schiessen. Alle

Theorien sind grau. Was wir brauchen, ist, dass wir uns auf das Leben besinnen, das in unsern Deutschen einstmal war, und das auch heute noch wirkt, hilft man uns nur, es zu schätzen. Hier wäre eine Gelegenheit dazu.

Die Katholische Universität von Amerika in Washington hat sich durch die Herausgabe dieser Schrift, der neunten in der Reihe deutscher Studien, ein neues Verdienst erworben. Möge es Deutschland auch anerkennen.

GEORG TIMPE, P.S.M.
Washington, D. C.

AUS CENTRAL VEREIN UND CENTRAL STELLE.

„Und anderswo da hungern sie!“

SPAET im verflossenen Sommer war es der C. St. möglich, dem Wunsch eines Missionars aus dem Franziskaner-Orden zu entsprechen und einem greisen, strenggläubigen russischen Herrn, der sich zu Tsingtao in China als Flüchtling in äusserster Not befand, eine Gabe zukommen zu lassen. Deren Empfang bestätigte der betr. Missionar, P. Pius Meyer, O.F.M., mit einem Schreiben, dem folgendes entnommen ist:

„Es war höchste Zeit, dass ihm Hilfe kam. Der arme Mann war sehr übel daran. So gut, wie ich es konnte habe ich ihm geholfen, aber da ich selbst auf Almosen angewiesen bin, so konnte ich nicht so helfen, wie ich es wünschte und wie der alte Herr es nötig hatte. Von Herzen dankt Herr F. . . . dem Herrn 'Christoph' und er bittet Sie dem Herrn seinen Dank zu übermitteln.

„Eine harte Zeit hat F. . . . hinter sich. Im Winter hatte er keine Feuerung; als Nahrung hatte er den chinesischen Kaoliang, gekleidet wie ein Bettler kam er, der ehemalige Chef von Libau, General-Major, zu mir. Ihr Almosen bewahrt ihn vorläufig vor dem Härtesten. Ich werde für ihn Kohlen und Nahrungsmittel kaufen. Die Not unter den Emigranten ist grenzenlos. Möge doch der liebe Gott uns und der geplagten Menschheit den Frieden schenken!“

Geradezu abstossend wirkt im Gegensatz zu derartigen Nachrichten die so offensichtlich zu Tag tretende, vom „Geschäft“ mit allen Mitteln profitgieriger Verführungskünste gepflegte Genussucht. Dem überall herrschenden Elend wäre leicht abzuhelpen, wenn die sog. christliche Welt sich zu dem Grundsatz bekennen wollte, dass der Ueberfluss des einen der Armut des Nebenmenschen zu Hilfe zu kommen bestimmt ist.

In Zeiten nationaler Krisis muss jeder Bürger ein Soldat, in Zeiten religiöser Entscheidung jeder Christ ein Apostel werden. „Es können Zeiten kommen,“ hat Ketteler einmal gesagt, „wo die christliche Familie fast alle Funktionen des Priestertums übernehmen muss.“ Die Frau, die uns einen Ketteler erzog, hat gewiss ein apostolisches Werk vollbracht.

MICHAEL, CARDINAL FAULHABER

MISZELLEN.

Im Anschluss an die bemerkenswerte Aeusserrung des spanischen Gelehrten Madariaga über Donoso Cortes — sie steht auf dem Titelblatt der von der C. St. ausgegebenen Schrift: „A Christian Statesman and Political Philosopher: Donoso Cortes“ — äussert sich der Schriftleiter des *St. Peters-Boten*, von Münster, Sask., so:

„Das Büchlein, das einen so fähigen Verfasser hat wie Professor Briefs von der Georgetown Universität zu Washington, ist sicherlich lesenswert und lenkt unsere Aufmerksamkeit auf einen der grössten katholischen Staatsmänner neuerer Zeit, über den jeder gebildete Katholik Bescheid wissen sollte.“

Nun müssen wir leider gestehen, nur wenige Bestellungen auf diese so zeitgemässe Broschüre aus C. V. Kreisen erhalten zu haben.

Bei uns gilt die Beschränkung der landwirtschaftlichen Anbaufläche als der staatsmännischen Weisheit letzter Schluss! Möge der Hunger und die teure Zeit anderswo Katastrophen hervorrufen, wir bezahlen die Farmer aus der Staatskasse dafür, dass sie weniger Weizen, Roggen, Mais und Baumwolle ziehen.

Veranlasst wurden diese Aeusserungen durch das Schreiben des HH. Bischofs Joseph Klemann in Süd-West-Afrika, der uns bittet, seiner armen Mission zu Weihnachten nicht zu vergessen und zwar, weil die Eingeborenen einer Hungersnot gegenüber ständen!

Es geht heute recht heidnisch zu in der Welt, und vor allem auch in unsrem Lande. Es blühen die Luxusindustrien, die Beiträge für religiöse und caritative Zwecke werden geringer, und die vielgerühmte Humanität, von der man ehemals so viel sprach, ist bereits reichlich brüchig geworden.

Einen schweren Verlust erlitt das Missionswerk durch das Eingehen der Zeitschrift *Die Katholischen Missionen*. Seit 70 Jahren haben diese so vortrefflich redigierten Blätter sowohl der Missionskunde als auch der Unterstützung des Missionswerks auf vorbildliche Weise Vorschub geleistet. Ihre 70 Bände bilden daher eine Fundgrube auf mehr als einem Wissensgebiete.

Die Völkerkunde wird noch oft aus den Jahrgängen der *Katholischen Missionen* schöpfen; vor allem aber wird diese Zeitschrift auf Jahrhunderte hinaus Beiträge liefern zur Kirchengeschichte Asiens und Afrikas aller Länder Amerikas, Australiens und der Inseln der Südsee. Mit despotischer Willkür ward nun auch dieser vorzüglichsten aller Missionszeitschriften der Garaus gemacht.

Von den bei Generalversammlungen des C. V. in früheren Jahren üblichen Gepflogenheiten berichtet eine Eintrittskarte für das „Grosse Empfangskonzert zu Ehren der Delegaten zur 39. Jahresversammlung des Deutschen Röm. Kath. Central-Vereins von Nord-Amerika,“ das Sonntag den 16. September 1894 in dem früher

wohlbekannten „Niblos Garden“ in New York veranstaltet ward.

Wie die Karte meldet begrüßten „Seine Ehren, Mayor Thos. F. Gilroy, und Seine Gnaden, der hochw. Erzbischof M. A. Corrigan, D.D., die Delegaten bei dieser Gelegenheit.“ Das Archiv des C. V. verdankt diese Karte einem unserer Mitglieder in Brooklyn.

Nachdem die Sünde eine Macht über jedes Menschenherz geworden ist, ist auch der nackte Menschenleib eine Gefahr für die Seele des Beschauers. (Schoepf, Die Kunst und das Sittliche) Diesen Grundsatz anerkennt der moderne Mensch nicht; er behauptet im Gegenteil die Emanzipation des Fleisches gegenüber der christlichen Sittlichkeit, die im angeführten Satze zum Ausdruck gelangt.

Contributions for the Library

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Quilts, Comforts, etc. from: Mrs. E. S. Rohner, Akron, Ohio (1 quilt); Franciscan Mission Circle, LaFayette, Ind. (quilts); Ladies of St. Peter's Parish, Chillicothe, Ohio (1 comfort, baby blankets).

Wearing Apparel from: St. James Mission Group, Decatur, Ill. (6 cartons clothing); Knights of St. George, Indianapolis (6 ctns. clothing); C. W. U. of Hudson Co., N. J. (2 ctns. clothing); Miss Louise M. Bilger, Rochester, N. Y. (clothing, shoes); Mrs. Theresa Kleinhans, Rochester, N. Y. (1 pr. fur gloves, 1 shawl); 3rd Order of St. Francis, Quincy, Ill. (1 ctn. clothing); Mrs. E. S. Rohner, Akron, Ohio (1 pr. shoes); Franciscan Mission Circle, LaFayette, Ind.; Mrs. M. Neubauer, N. Y.; Ladies of St. Peter's Parish, Chillicothe, Ohio (3 boxes, 148 lbs., clothing, etc.); Mission Workers of the Little Flower, C. W. U. of N. Y., Inc. (102 sweaters for boys and girls of St. Elizabeth Settlement; 8 bbls. clothing); Miss Mary Voss, Mrs. W. Niemann, Walter Hofheinz, E. A. Winkelmann (2 small boxes of collars), Mrs. Katie McDonald, Mrs. McCullon and St. Elizabeth Settlement, all of St. Louis.

Books, Magazines, Newspapers, etc. from: Mrs. F. J. Notermann, Victoria, Minn. (1 box Catholic mags.); Susan Zetts, Akron, Ohio; Anna M. Dickman, Grafton, Nebr. (4 dev. books, 6 pamphlets); Mrs. Wm. McLaughlin, Port Allegany, Pa.; Miss Louise M. Bilger, Rochester, N. Y. (books); Franciscan Mission Circle, LaFayette, Ind. (prayerbooks, religious pamphlets, story and religious books, 7 books); Mrs. M. Neubauer, Albany, N. Y. (prayerbooks, pamphlets); Hon. J. J. Cochran, M.C. (10 brochures), Miss Mary Voss, Walter Hofheinz (books); E. A. Winkelmann, and St. Elizabeth Settlement, all of St. Louis.

Tinfoil and Leadfoil from: E. A. Winkelmann (29½ lbs.); Marcella Rohman (5 lbs.), and St. Elizabeth Settlement (27 lbs.), all of St. Louis.

Miscellaneous Items from: Anna M. Dickman, Grafton, Nebr. (holy pictures); Miss Louise M. Bilger, Rochester, N. Y. (rosaries, etc.); Mrs. M. Neubauer, Albany, N. Y. (rosaries and medals); Wm. Pohl, St. Paul, Minn. (cancelled stamps); Mrs. Anna Daniels, Burlington, Wis. (bandages and white goods for bandages); Ladies of St. Peter's Parish, Chillicothe, Ohio (toys, cancelled stamps, surgical dressings, household needs and numerous miscellaneous items); Miss Mary Voss (rosaries, medals, 1 crucifix, cartons, etc.), Mrs. W. Niemann (toys), Walter Hofheinz (victrola, 3 trays, jars), E. A. Winkelmann (1 ctn. tobacco), St. Elizabeth Settlement, all of St. Louis.